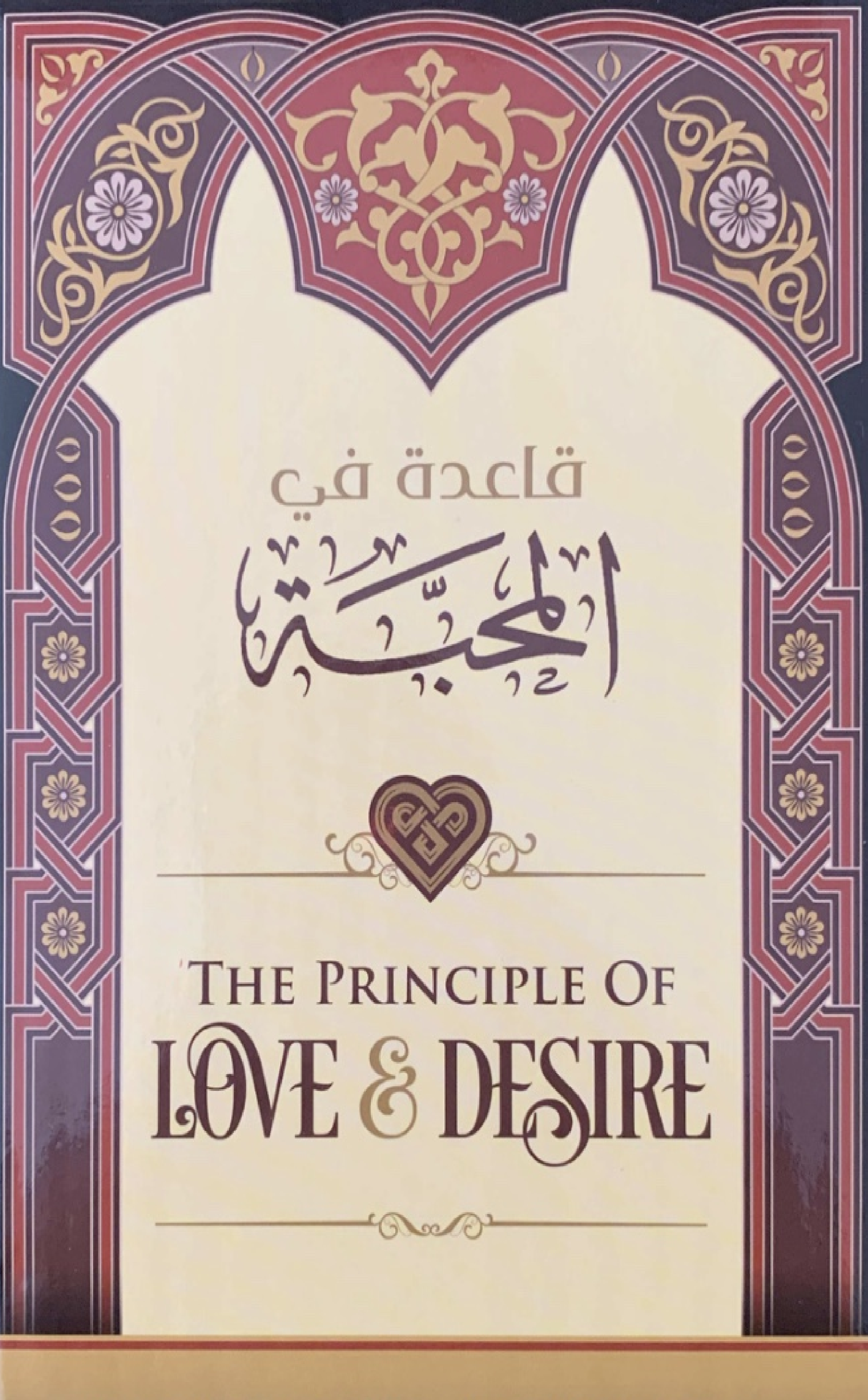


SHAYKHUL-ISLĀM IBN TAYMIYYAH





THE PRINCIPLE OF LOVE & DESIRE

SHAYKHUL-ISLĀM IBN TAYMIYYAH

ISBN: 978-1-5323-4402-2

Second Edition: Jumādā at-Thānī 1439 AH / February 2018

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Publisher's Information:
Authentic Statements Publishing
P.O. Box 15536
Philadelphia, PA 19131
215.382.3382
215.382.3782 – Fax

Store:
5000 Locust St.(Side Entrance)
Philadelphia, PA 19139

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Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَيْ	ay/ai	ـَوْ	aw		

Glyphs

ﷺ *Ṣallāllāhu ʿalayhi wa sallam* (May Allāh's praise & salutations be upon him)

عليه السلام *ʿAlayhis-salām* (Peace be upon him)

رضي الله عنه *Raḍiyallāhu ʿanhu* (May Allāh be pleased with him)

رضي الله عنها *Raḍiyallāhu ʿanhā* (May Allāh be pleased with her)

رحمه الله *Raḥimahullāh* (May Allāh have mercy on him)

سبحانه وتعالى *Subḥānahu wa-taʿĀlā* (Glorious and Exalted is He)

Contents



Chapter 3

Chapter 4

Chapter 5

Chapter 6

Chapter 7

Chapter 8

01



Al-Ḥubb (Love) & *al-Bughḍ* (Hate)

All praise be to Allāh; we praise Him and seek His help, His guidance, and His forgiveness. We seek refuge with Allāh from the evil of our own selves and the wickedness of our actions. Whomever Allāh guides, there is none to misguide him, and whomever Allāh misguides, there is none to guide him. We bear witness that there is none worthy of worship except Allāh, alone with no partners, and we bear witness that Muḥammad is his beloved slave and Messenger; may Allāh's peace and blessings be upon him, his family, and his Companions.

As for what follows:

This is an important principle concerning love and its connected issues written by the Scholar of Islām, Shaykh Ibn Taymiyyah ﷺ.

The Shaykh said:

This book is about love and hate, and the things from them that are praiseworthy and blameworthy. The foundation of every action and movement in the world is *al-ḥubb* (love) and *al-irādah* (desire). *Al-bughḍ* (hate) and *al-kirāhah* (dislike), on the other hand, obstruct and oppose everything that is achieved by love, so they are the foundation of every abandonment and neglect. This is if you define abandonment of an action as something existential, as it is defined by many of the people of *kalām* (rhetoric); but if what is meant by abandonment and neglect is the absence of action, then the absence of action can sometimes be due to an absence of the requirements of love and desire, or it can be due to their opposite—hate and dislike.

Action, on the other hand, can only come about from love and desire; even actions that are disliked or hated are compelled by love and desire, because they are done in order to achieve something that is desired. To clarify: Love and desire are either attained directly or indirectly, such as when a person does something he dislikes to reach his objective (i.e., the thing he loves or desires), such as drinking unpleasant medicine or doing things that oppose his desire or patience.

Therefore, these actions may be disliked from some aspects, but they are still performed out of love and desire, although the love is not for the action itself but rather for what it will lead to. For example, a person desires the cure that comes from drinking medicine, even if he dislikes the medicine; and he loves Allāh's mercy and protection from His punishment, which comes from abandoning one's desires, as Allāh, the Most High, said:

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴾

But as for he who feared standing before his Lord, and restrained himself from impure evil desires and lusts...

[Sūrah an-Nāzi'āt 79:40]

No living person would leave something they desire unless it was for

something they desire more. Likewise, no one would do something they dislike unless their desire for the outcome was greater than their dislike. Furthermore, no one would leave something they desire unless their dislike of the outcome was greater than their desire.

Therefore, love and desire are the foundations, the causes, and the prerequisites of hate and dislike. There is no hate without love. A hated action in the world only exists due to its opposition to something that is loved. If love did not exist for that thing, there would be no hatred for its opposite. However, love is different—one may love something for what it is, not out of opposition to something hated. A person's hatred and anger is elicited by the things that prevent him from the things he loves, and an obstacle and a prerequisite that he cannot be made to do. It is found that the hatred is more severe if it is for something that prohibits someone from what they love.

Due to this principle, the basis of *īmān* (faith) is loving for Allāh's sake and hating for Allāh's sake, so the one who loves for Allāh, hates for Allāh, gives for Allāh, and withholds for Allāh, has completed his *īmān*.

Love and desire are the foundations of hate and dislike, and the foundations for the removal of the things that are hated and disliked. Therefore, hatred does not exist except for love, and it cannot be removed except with love.

Hence, love is the basis of everything that exists, and the motivation of everything that one seeks to make present. The motivation to make something present is a real affair, but it prevents the existence of its opposite, so it is the basis of every hated thing that exists, and both an obstacle and a prerequisite of hate and dislike.

This is the status of love, as we have mentioned: love and desire are the basis of every movement in the world. Indeed, the natural state of a body is rest, so when a body leaves this state of rest it will be

inclined to return to that state. Any movement must come from a force applied to that body; therefore, every voluntary movement comes from desire.

Movement is of three types: it is either voluntary, involuntary, or forced. If the movement is intentional, then it is voluntary movement; if the movement is done naturally without thinking, then it is involuntary movement; and if it is neither of those, then it is forced movement.

As we have clarified, every movement in the heavens and the earth—such as the movement of the celestial bodies like the sun, moon, and stars, and the movement of the winds, clouds, rain, plants, etc.—are all moved by Allāh's angels who have been entrusted with the heavens and the earth, those who do not speak out of turn and who perform His orders without question, as Allāh, the Most High, said:

﴿ فَالْمُدَبِّرَاتِ أَمْرًا ﴾

And by those angels who arrange to do the commands of their Lord.

[Sūrah an-Nāzi'āt 79:5]

And:

﴿ فَالْمُقَسِّمَاتِ أَمْرًا ﴾

And those (angels) who distribute (provisions, rain, and other blessings) by (Allāh's) command.

[Sūrah adh-Dhāriyāt 51:4]

As well as the evidences from the Book and the Sunnah that discuss the different types of angels and their entrustment with the different aspects of the creation.

The word *malak* (angel) suggests that he is a messenger sent to execute the command of another, so they have no free choice. In fact, none of the angels can even intercede (for the believers on the

Day of Judgment) until after they have been permitted to do so by Allāh, and only for those with whom He is pleased:

﴿ وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ رَّبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۚ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾

And we (angels) descend not except by the command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful, Lord of the heavens and the earth and all that is between them, so worship Him (alone) and be constant and patient in His worship. Do you know of any who is similar to Him?

[Sūrah Maryam 19:64-65]

Therefore, if this is indeed the case, then all of that love, want, action, and movement are forms of worshiping Allāh, Lord of the earth and the heavens, as we have mentioned in other books. Hence, the basis of praiseworthy love is what Allāh has commanded His creation to do and the reason for creating the creation, which is to worship Him alone without partners; and worship requires the utmost degree of love and humility.

Even though love is a category that encompasses many different levels and characteristics, the type most commonly mentioned in relation to Allāh is that which is specific to Him and befitting of Him, like worship and repentance, because worship and repentance are of no benefit unless they are for Allāh alone.

Unrestricted love (i.e., without restrictions from loving other than Allāh) may also be mentioned; however, this is mixed with *shirk* (i.e., loving others alongside Allāh), as He, the Most High, said:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ ﴾

And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe love Allāh more (than anything else).

[Sūrah al-Baqarah 2:165]

Due to this, this type of love is the worst type of love, while love of Allāh is the greatest type of love. In fact, worshiping Allāh alone without partners is the basis of happiness, without which no one will be safe from the punishment, whereas worshiping other than Allāh is the basis of misery that causes the perpetrator to remain in the punishment of the Fire.

The people of *tawḥīd* are those who love Allāh and worship Him alone without partners. None of them will remain in the Fire. Those who take others for worship besides Allāh love them as they love Allāh and they worship them. They are the people of *shirk*, about whom Allāh, the Most High, said:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ ﴾

Verily, Allāh forgives not that partners should be set up with him in worship.

[Sūrah an-Nisā' 4:38]

The whole of the Qur'ān is made up of commands for loving Allāh and the manifestations [of loving Allāh], and the forbiddance of unrestricted love and its manifestations, and examples, analogies, and stories of the people committed to both types. Loving Allāh was the call of every messenger, may Allāh bless them and give them peace; they said:

﴿ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ﴾

Worship Allāh! You have no other *Ilāh* (God) but Him.

[Sūrah al-A'rāf 7:59]

And for that they fought the *mushrikūn* (idolaters), as the Seal of the Prophets ﷺ said:

أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدًا رسول الله، ويقيموا الصلاة ويؤتوا الزكاة، فإذا فعلوا ذلك، عصموا مني دماءهم وأموالهم إلا بحق الإسلام، وحسابهم على الله.

I have been commanded to fight against the people till they testify that there is none worthy of worship except Allāh and that Muḥammad ﷺ is His slave and Messenger, and to establish the prayer, and to pay *zakāh*; and if they do this, then their blood and property are secured except by the rights of Islām, and their accountability is left to Allāh.[1]

Allāh, the Most High, said:

﴿ شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ﴾

He (Allāh) has ordained for you the same religion (Islām) which He ordained for Nūḥ, and that which We have inspired in you (O Muḥammad ﷺ), and that which We ordained for Ibrāhīm, Mūsā, and 'Īsā, saying you should establish the religion (i.e., to do what it orders you to do practically), and make no divisions in it (i.e., various sects in religion). Intolerable for the *mushrikūn* is that to which you

[1] Reported by al-Bukhārī (1/392) and Muslim (1/35).

(O Muḥammad ﷺ) invite them.

[Sūrah ash-Shūrā 42:13]

This is why he ﷺ said in the *ḥadīth* agreed upon by al-Bukhārī and Muslim and narrated by Anas bin Mālik ﷺ:

ثلاث من كن فيه وجد بهن حلاوة الإيمان: أن يكون الله ورسوله أحب إليه مما سواهما، وأن يحب المرء لا يحبه إلا لله، وأن يكره أن يعود في الكفر بعد أن أنقذه الله منه، كما يكره أن يقذف في النار.

There are three qualities, whoever has them will taste the sweetness of *īmān*: loving Allāh and His Messenger ﷺ more than anyone else; loving a person only for Allāh's sake; and abhorring returning to disbelief after Allāh has saved him from it as he would abhor to be thrown into the Fire.[2]

Anas also narrated that the Prophet ﷺ said:

لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ.

None of you believe until I am dearer to him than his child, his father, and the whole of mankind.[3]

And in *Ṣaḥīḥ al-Bukhārī,* 'Umar ﷺ said:

يَا رَسُولَ اللَّهِ لأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلاَّ مِنْ نَفْسِي. فَقَالَ النَّبِيُّ صلى الله عليه وسلم "لاَ وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ . فَقَالَ لَهُ عُمَرُ فَإِنَّهُ الآنَ وَاللَّهِ لأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي. فَقَالَ النَّبِيُّ صلى الله عليه وسلم الآنَ يَا عُمَرُ.

"O Allāh's Messenger! You are dearer to me than everything except my own self." The Prophet ﷺ said, "No, by Him in Whose Hand is my soul, (you will not have complete faith) till I am dearer to you

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[2] Reported by al-Bukhārī (1/9) and Muslim (1/66).

[3] Reported by al-Bukhārī (1/8) and Muslim (1/67).

than your own self." Then 'Umar said to him, "Now, by Allāh, you are dearer to me than my own self." The Prophet ﷺ said, "Now, O 'Umar, (now you are a believer)."[4]

There are more evidences narrated concerning the excellence of *lā ilāha ill-Allāh* than we have the space to document here. It is the best speech due to it containing the best forms of knowledge and love, like the *ḥadīth* reported in the books of Sunnah:

أَفْضَلُ الذِّكْرِ لاَ إِلَهَ إِلاَّ اللَّهُ...

The best remembrance is *lā ilāha ill-Allāh* (none has the right to be worshipped but Allāh)...[5]

The greatest verse from the Qur'ān is the one that begins with this noble statement, as it is reported in *Ṣaḥīḥ Muslim* that the Prophet ﷺ said to Ubayy bin Ka'b:

يَا أَبَا الْمُنْذِرِ، أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ أَعْظَمُ؟ قَالَ: اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ . فَضَرَبَ بيده صَدْرِي وَقَالَ: وَاللَّهِ لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ.

"O Abul-Mundhir! Do you know which is the greatest verse?" He said: "Allāh! *Lā ilāha illā Huwa* (none has the right to be worshiped but He), the Ever Living, the One Who sustains and protects all that exists" (Āyatul-Kursī). Then he patted me on my chest and said, "May knowledge come easy to you, O Abul-Mundhir."

Therefore, every action is based on love and wanting something that is loved and wanted in and of itself, not for something else, because if everything was loved for the sake of something else, it would result in a loop or a chain. Things can be loved from one perspective and disliked from another, but nothing can be loved for every aspect of its being except Allāh alone, and therefore *al-ulūhiyyah* (divinity, worship, etc.) is not befitting for anyone but Him,

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[4] Reported by al-Bukhārī (8/198).

[5] Reported by Ibn Mājah (2/1249) and at-Tirmidhī (5/130).

because had there been gods within the heavens and the earth besides Allāh, they both would have been ruined.

The *ulūhiyyah* that is spoken about in Allāh's Book is worship and devotion, which necessitates that He is the Lord and Creator. The sects from among the people of *kalām* (rhetoric) believe that *ulūhiyyah* is the same as *rubūbiyyah* (lordship) and that what is intended by the negation of other deities in the Qur'ān is a negation of another *rabb* (lord) that participated with Allāh in the creation of the universe, as is found in their books. Rather, the Qur'ān negates the worship of other than Allāh, or taking other than Him as a deity that one loves and humbles oneself to in the way one would to a god. This is apparent in many of the verses of the Qur'ān, such as:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ﴾

And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh.

[Sūrah al-Baqarah 2:165]

And because of this, Ibrāhīm عليه السلام said:



"I do not love that which disappears."

[Sūrah al-An'ām 6:76]

Now that it is known that every living thing has *irādah* (want, desire, free will, etc.) and performs actions according to its ability, and every movement is based on love and desire, then it should be known that everything in existence is only correct if all of the creation's love and all of their movements/actions are for Allāh, the Most High, because none of it would exist if Allāh had not created it.

This is why Allāh said:

﴿ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ﴾

Had there been therein (in the heavens and the earth) gods besides Allāh, then verily both would have been ruined.

[Sūrah al-Anbiyā' 21:22]

Allāh didn't say, "They would not exist," since He could make them remain in a state of ruin; but they cannot be correct unless Allāh is worshiped alone, without partners, because the rectification of a living being will only happen when his intentions and choices are rectified, and likewise the actions and movements can only be rectified by correct choices and intentions.

This is why the most comprehensive, encompassing, and eloquent thing ever said was his ﷺ saying:

إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى.

Actions are only judged by intentions and a man will only have what he intended.[6]

This encompasses every action and every intention.

Therefore, every action in this world is in accordance with the person's intent, and the person will only get what he intends, loves, and desires from his actions. The *ḥadīth* is not specific or restricted as some groups believe—those who claim that the intention meant in the *ḥadīth* is the intention that is required when performing acts of the *sharī'ah*. Rather, an intention is present in every action of every living thing, just as the Prophet ﷺ said:

أَصْدَقُ الأَسْماءِ حَارِثٌ وَهَمَّامٌ.

The truest names are Ḥārith and Hammām.[7]

[6] Reported by al-Bukhārī, Muslim, an-Nasā'ī, and Ibn Mājah.

[7] This is a part of the *ḥadīth* reported by Abū Dāwūd (4/394): "Call yourselves by the

Ḥārith means "worker" or "earner" and Hammām means "someone who intends or wants," because every human being is moved to act by his desires and intentions.

As we have explained, love and desire are the basis of every action, so every action that occurs in the world emanates from desire and love.

Love and desire can be categorized into something loved for Allāh's sake or not loved for Allāh's sake, and likewise actions and movements. This means that love has effects and consequences, and they can be pious, praiseworthy, and beneficial, or they can be the opposite of that.

The praiseworthy form of *muḥabbah* is love that brings a benefit to the one who possesses it, and that benefit is happiness. The harmful form of *muḥabbah* is love that earns the one who possesses it harm and misery.

Of course, no one would choose to love something that is harmful, but due to their ignorance and self-oppressive natures, their souls lead them to either what is destructive and non-beneficial (and this is what is meant by self-oppressive), or they lead them to what they love and desire, not knowing whether that thing is beneficial or harmful (and that is what is meant by ignorance). It could also be due to corrupt beliefs, which is what happens when someone follows both ignorance and desire. All of these are from the affairs of Jāhiliyyah (Pre-Islamic Ignorance).

At its foundation, desire is actually something praiseworthy, if it is used in the correct way. For example, the desire to visit relations is a praiseworthy one, and it is the basis of keeping the ties of kinship. However, if a person follows his desires until he no longer acts fairly regarding his family and others, then this becomes oppression, as Allāh, the Most High, said:

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names of the prophets. The names dearest to Allāh are 'Abdullāh and 'Abdur-Raḥmān, the truest are Ḥārith and Hammām, and the worst are Ḥarb and Murrah."

﴿ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ﴾

Say the truth even if a near relative is concerned.

[Sūrah al-An'ām 6:152]

And Allāh said:

﴿ كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ﴾

Stand firmly for justice as witnesses to Allāh, even if it is against yourselves, or your parents, or your kin.

[Sūrah an-Nisā' 4:135]

Likewise, love of food, drink, and women is praiseworthy, because it is this desire that keeps humans alive and ensures the continuance of their progeny, but it must be with justice and moderation, as Allāh, the Most High, said:

﴿ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾

O Children of Ādam! Take your adornment (by wearing your clean clothes), while praying and going around the Ka'bah, and eat and drink, but waste not by extravagance; certainly He (Allāh) likes not *al-musrifūn* (those who waste by extravagance).

[Sūrah al-A'rāf 7:31]

And Allāh, the Most High, said:

﴿ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝٦ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴾

Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free

from blame. But whoever seeks beyond that, then those are the transgressors.

[Sūrah al-Mu'minūn 23:6-7]

So if someone exceeds the limits of what is just (i.e., what is legislated by the *sharī'ah*), then he will become an oppressor in accordance to his oppression and enmity.

Indeed, we mentioned elsewhere that al-Mashrū' (the Legislated), an-Nāfi' (the One Who Benefits), aṣ-Ṣāliḥ (the Righteous One), al-'Adl (the Just), al-Ḥaqq (the Truth), and al-Ḥasan (the Good) are all names of an equal nature; their essence is one even if their descriptions may differ, because they are all from the beautiful names of Allāh. Allāh's names and the names of His Book, religion, and Prophet ﷺ may differ, but the essence is one. Hence, every righteous act is beneficial for the one who performs it and vice versa; everything that is beneficial and righteous is legislated by the *sharī'ah* and vice versa; and everything that is righteous and legislated is the truth and is just and fair.

One may take two of these characteristics and use them as evidence for the others. For example, if you know that Allāh has legislated and commanded an action, then you know from this obligation that it is obedience to Allāh and His Messenger ﷺ, and that this action must therefore be righteous, beneficial, correct, and fair, and this is evidenced by the textual proofs (i.e., the Qur'ān and Sunnah). Or you may know that something is righteous, just, or good, and then use this as evidence that it is legislated by the *sharī'ah* (i.e., in the absence of clear textual proofs). This is a method of deriving an evidence for the legislation of an action, known as *istiṣlāḥ* (pubic interest), *istiḥsān* (juristic preference), or *qiyās* (analogy).

This second method can be very dangerous, and many people fall into mistakes in its application because the reality of an action is often hidden, and the only one with knowledge of that is the Messenger of Allāh ﷺ, as it should be.

- *Istiṣlāḥ*: Employing *maṣlaḥah* (public interest) as an evidence,

which is known as *maṣlaḥah mursalah*. This is when a scholar sees something to be beneficial (for general good), and there is nothing in the *sharī'ah* that contradicts that view, so its benefits are used as evidence that the action is legislated by the *sharī'ah*.

• *Istiḥsān*: When a scholar believes something to be good, and then uses its apparent goodness as evidence that it is an action legislated by the *sharī'ah*.

• *Qiyās*: When something resembles something else and then a scholar uses this resemblance as an evidence that the two things share the same ruling.

However, the most knowledgeable people are those whose opinions, *istiḥsān*, *istiṣlāḥ*, and *qiyās* are in accordance with the textual evidences. Mujāhid said: "The best form of worship is good judgment, which is the judgment that follows the Sunnah." Because of this, Allāh, the Most High, said:

﴿ وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقَّ وَيَهْدِي إِلَىٰ صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴾

And those who have been given knowledge see that what is revealed to you (O Muḥammad ﷺ) from your Lord is the truth.

[Sūrah Sabā' 34:6]

This is the reason the Salaf used to call the people who use their judgment in opposition to the Sunnah and the *sharī'ah* in terms of *'aqīdah* and *fiqh*, the People of Desires, because a judgment that opposes the Sunnah is ignorance, not knowledge, and someone who does this is following his desires without knowledge.

This is apparent when Allāh mentions in the Qur'ān those who follow their desires without knowledge and He rebukes those who follow their desires without guidance from Him. He, the Most High, said:

﴿ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ﴾

And who is more astray than one who follows his own lusts, without guidance from Allāh?

[Sūrah al-Qaṣaṣ 28:50]

And He, the Most High, said:

﴿ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ ﴾

And surely many do lead (mankind) astray by their own desires through lack of knowledge.

[Sūrah al-An'ām 6:119]

Those who follow their desires do so without knowledge, because there is no knowledge other than the guidance with which Allāh sent His messengers, as Allāh said:

﴿ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ﴾

Then if there comes to you guidance from Me, then whoever follows My guidance shall neither go astray nor fall into distress and misery. But whosoever turns away from My reminder (i.e., neither believes in this Qur'ān nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.

[Sūrah Ṭā-Hā 20:123-124]

And because of this, Allāh dispraised desires in many places in the Qur'ān.

The followers of desires do so for the sake of love and hate, as Allāh, the Most High, said:

﴿ يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ
النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ ۚ
إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا
نَسُوا يَوْمَ الْحِسَابِ ﴾

O Dāwūd! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire, for it will mislead you from the path of Allāh. Verily! Those who wander astray from the path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.

[Sūrah Ṣād 38:26]

Here, the followers of desires are those who oppose a correct and true judgment. Allāh, the Most High, said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ
وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا
أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۚ
وَإِن تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾

O you who believe! Stand firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor; Allāh is a better protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allāh is ever well-acquainted with what you do.

[Sūrah an-Nisā' 4:135]

Here, the followers of desires are those who oppose honest testimony, and honesty is justice; therefore, opposition to this equates

to *ẓulm* (oppression).

And indeed, the Messenger of Allāh ﷺ forbade following the desires of the creation. Allāh, the Most High, said:

﴿ وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۗ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴾

Never will the Jews nor the Christians be pleased with you (O Muḥammad ﷺ) till you follow their religion. Say: "Verily, the guidance of Allāh (i.e., Islamic monotheism), that is the (only) guidance. And if you (O Muḥammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of knowledge (i.e., the Qur'ān), then you would have against Allāh neither any *walī* (protector or guardian) nor any helper."

[Sūrah al-Baqarah 2:120]

So he forbade following the desires of the People of the Book after receiving knowledge.

And likewise, He, the Most High, said in other verses:

﴿ وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ ۖ فَإِن تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ ﴾

And so judge (you O Muḥammad ﷺ) between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muḥammad ﷺ) far away from some of that which Allāh has sent down to you. And if they turn away,

then know that Allāh's will is to punish them for some sins of theirs.

[Sūrah al-Mā'idah 5:49]

And He, the Most High, said:

﴿ قُلْ هَلُمَّ شُهَدَاءَكُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَٰذَا ۖ فَإِن شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُم بِرَبِّهِمْ يَعْدِلُونَ ﴾

Say: "Bring forward your witnesses, who can testify that Allāh has forbidden this." Then if they testify, do not testify (O Muḥammad ﷺ) with them. And you should not follow the vain desires of those who deny Our *āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.

[Sūrah al-An'ām 6:150]

[Allāh] forbade him from following the desires of the *mushrikūn* from among the People of the Book, and warned him that they would turn him away from the truth that Allāh revealed to him. This contains a forbiddance of following the desires of anyone who opposes His *sharī'ah* and His Sunnah, and likewise the people of desires from this *ummah* (i.e., the Muslims).

Indeed, Allāh made this clear with His saying:

﴿ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴾

Then We put you (O Muḥammad ﷺ) on an ordained way concerning the matter (of religion); so follow it and do not follow the inclinations of those who do not know.

[Sūrah al-Jāthiyah 45:18-19]

Here, He, the Most High, commanded the Messenger to follow the *sharī'ah* and forbade him from following anything that opposes it, which is the desires of those who are ignorant.

Allāh, the Most High, said:

﴿ وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَن فِيهِنَّ ﴾

And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein, would have been ruined!

[Sūrah al-Mu'minūn 23:71]

And Allāh said:

﴿ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَن سَوَاءِ السَّبِيلِ ﴾

Say (O Muḥammad ﷺ): "O People of the Book (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path."

[Sūrah al-Mā'idah 5:77]

Allāh, the Most High, said:

﴿ وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ ﴾

And why should you not eat of that (meat) on which Allāh's name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge.

[Sūrah al-An'ām 6:119]

Allāh, the Most High, said:

﴿ قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ ۚ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِن قَبْلُ ﴾

They say, "Why is he not given the like of what was given to Mūsā?" Did they not disbelieve in what was given to Mūsā of old?

[Sūrah al-Qaṣaṣ 28:48]

To his saying:

﴿ قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعْهُ إِن كُنتُمْ صَادِقِينَ ﴿٤٩﴾ فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ ﴾

Say (to them, O Muḥammad ﷺ): "Then bring a book from Allāh, which is a better guide than these two (the Tawrāh and the Qur'ān) that I may follow it, if you are truthful." But if they answer

you not (i.e., do not believe in your doctrine of Islamic monotheism, nor follow you), then know that they only follow their own desires. And who is more astray than one who follows his own desires, without guidance from Allāh?

[Sūrah al-Qaṣaṣ 28:49-50]

And Allāh, the Most High, said:

﴿ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا ۚ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴾

And among them are some who listen to you (O Muḥammad ﷺ) till, when they go out from you, they say to those who have received knowledge: "What has he said just now?" Such are men whose hearts Allāh has sealed, and they follow their lusts (evil desires). While for those who accept guidance, He increases their guidance, and bestows on them their piety.

[Sūrah Muḥammad 47:16-17]

Here, Allāh mentions that those who are given knowledge are those who know that the revelations from their Lord are the truth, and they understand them. However, those who have a seal over their hearts—those who follow their desires—understand very little of the revelation, to the extent that even if you ask them, "What did the Messenger just say?" they would be unable to answer. This is the situation for those who cannot understand the Book and the Sunnah; rather, they are dubious of them and so they do not understand them, or they read them stubbornly, seeking contradictions in them. This is the way of the hypocrite.

Then Allāh described the character of the believer:

﴿ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴾

While for those who accept guidance, He increases their guidance, and bestows on them their piety.

[Sūrah Muḥammad 47:17]

Allāh increases those who are guided in their guidance, and this is the opposite of sealing the hearts; and He bestows upon them *taqwā* (piety, God-fearing, performing good deeds and avoiding sins, etc.), and this is the opposite of those who follow their desires.

Hence, the possessor of *taqwā* is the antithesis of the possessor of (corrupt) desires. Allāh, the Most High, said:

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۝ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴾

But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts—then indeed, Paradise will be his abode.

[Sūrah an-Nāzi'āt 79:40-41]

And He said:

﴿ إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ﴾

When those who disbelieve had put in their hearts pride and haughtiness, the pride and haughtiness of the Time of Ignorance, then Allāh sent down His *sakīnah* (calmness and tranquility) upon His Messenger ﷺ and upon the believers, and made them stick to the word of piety (i.e., none has the right to be worshiped but Allāh), and they were

well-entitled to it and worthy of it.

[Sūrah al-Fatḥ 48:26]

So every movement and every action in the world is based on love and desire, and every love or desire that is not based on the love for Allāh and the desire to see His Face is futile and corrupt. Mankind and *jinn* are of two types: those who worship Allāh, and those who do not worship Allāh or they worship Him alongside others. As for the angels, they are purely worshipers of Allāh.

All actions that are not within the capabilities of mankind, *jinn*, and beasts are the actions of the angels and their movement of all the things in the heavens and earth and everything between them. Therefore, all of these actions are forms of worshiping Allāh, containing love and desire for Him. All of the creation worships their Creator, except those who are defiant from among mankind and the *jinn*. The creation's worship of Him is not done as an acceptance of His planning, administration, and creation of them, because this extends to all of creation, even those from mankind who disbelieve in Him. Nothing and no one can escape His will and His plans for us, and that is by the words of Allāh, in which the Prophet ﷺ used to seek refuge. He said:

أعوذ بكلمات الله التامات، التي لا يجاوزهن بر ولا فاجر.

I seek refuge in Allāh's complete words that neither goodness nor evil can overtake.[8]

This is from the totality and completeness of Allāh's lordship and dominion.

Many of the people of speculation and rhetoric (i.e., the philosophers) are aware of this type (i.e., *rubūbiyyah*), to the extent that they try to explain the Quranic verses and *aḥādīth* concerning worshiping, prostrating to, and glorifying things (i.e., *al-ulūhiyyah*) besides Allāh with that (*rubūbiyyah*). This specification (i.e., specifying the forbiddance of *shirk* to only include *rubūbiyyah*) is

[8] Reported by an-Nasā'ī and aṭ-Ṭabarānī, and al-Albānī declared it authentic.

completely wrong from the perspective of the *sharī'ah*, and even [from the perspective of] logic.

So the logical inference tells them (the philosophers) that every change and movement must have a catalyst and a final objective, or as they say: There are two types of causes: the effective cause and the final cause.[9] What they mentioned (Allāh's *rubūbiyyah*) is an example of the effective cause (i.e., Allāh made all of creation), but some of the creation deem it to also be an example of the final cause (i.e., the objective of the creation), and this is completely wrong.

This is because it is not possible for anything from the creation to be either the effective or final cause (in terms of creating all of creation), since none of the creation can independently be the entire cause. Mankind and animals alike are not even able to produce offspring without the help of another of their kind, as I have explained elsewhere.

Likewise, it is not possible for anything from the creation to be the entire final cause, because none of the creation possesses the ability to reach the final objective, even those who are living. Therefore, the creation, by its nature, possesses these two deficiencies: The first, that nothing from the creation can be the entire cause, neither effective nor final; and the second, that whatever has been caused must have something that caused it, whether the cause is effective or final.[10]

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[9] Here, Shaykh Ibn Taymiyyah is using the philosophers' own theories to prove that *rubūbiyyah* (lordship) and *ulūhiyyah* (divinity) are both for Allāh alone.

One of the theories borrowed by the Muslims from Greek philosophy is that there are four causes to explain the movement or change of anything. The two that he mentions here are the effective cause and the final cause. The effective cause is defined as the thing that causes the change or movement and the final cause is the objective of the change or movement. For example, the effective cause of a boat is the carpenter who built it; the final cause is the sailing of that boat, because that is what it was built for.

One of the things that made Ibn Taymiyyah so amazing is that he would refute people using their own doubts. He understood the philosophers' theories better than they did themselves and he used them to prove the fallacy of their beliefs.

[10] In other words, something created can neither be the creator nor the objective of its own creation. The boat neither built itself nor is it the final objective.

Allāh is the Lord and owner of everything; there is no Lord except him. He is the God of everything. In the heavens, He is God. On earth, He is God. There is nothing worthy of worship in the heavens or the earth except Allāh, and if there were other gods besides Allāh, the heavens and the earth would be ruined. There is none worthy of worship except Allāh, Glorious and Exalted is He, High above what the oppressive sinners say about Him.

Worshiping the creation and glorifying it is one of the aspects of His ﷻ divinity, and it is the final objective of the creation and it is for the benefit of the creation.[11]

As for the *sharī'ah,*[12] Allāh distinguishes between these two concepts in His saying:

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴾

See you not that to Allāh prostrates whoever is in the heavens and whoever is on the earth, and the sun, the moon, the stars, the mountains, the trees, *ad-dawwāb* (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allāh disgraces, none can honor him. Verily! Allāh does what He wills.

[Sūrah al-Ḥajj 22:18]

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[11] To summarize the Shaykh's argument: The effective cause of the creation is the Creator, Allāh. It is not possible for anyone or anything from mankind, *jinn*, or otherwise to be considered the effective cause of creation, since they cannot even create another life without the help of a mate. They also cannot be deemed the final cause, because the objective of the creation is to worship the Creator and Sustainer of Life. This is what they were created for, and moreover, this is what they need.

[12] Here the Shaykh will now mention the proofs from the Qur'ān that Allāh is not only the Lord, Creator, Sustainer, etc., but that He is also the only one worthy of worship.

Therefore, this *sujūd* (prostration) distinguishes between the many people who do it and the many people who do not, and they are the ones deserving of the final punishment. There is none from among mankind that participates in their own creation, or Allāh's lordship over them, or management of their affairs.

Likewise, He distinguishes between these two types in His saying:

﴿ أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴾

Do they seek other than the religion of Allāh (the true Islamic monotheism, worshiping none but Allāh alone), while everything in the heavens and the earth must submit to Him, willingly or unwillingly? And to Him shall they all be returned.

[Sūrah Āli 'Imrān 3:83]

Likewise, in His saying:

﴿ وَلِلَّهِ يَسْجُدُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ ﴾

And unto Allāh (alone) whoever is in the heavens and the earth falls in prostration, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.

[Sūrah ar-Ra'd 13:15]

He, the Glorified, mentioned in the other verse (i.e., Sūrah al-Ḥajj 22:18) that the creation prostrates to Him, except for a large number of mankind, because He only mentioned those who do it willfully. He also mentioned in the verse before it some of mankind's religions:

﴿ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَىٰ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ

الْقِيَامَةِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴾

Verily, those who believe (in Allāh and in His Messenger Muḥammad ﷺ), and those who are Jews, and the Sabians, the Christians, the Magians, and those who worship others besides Allāh, truly, Allāh will judge between them on the Day of Resurrection. Verily! Allāh is witness over all things.

[Sūrah al-Ḥajj 22:17]

So these verses encompass the situation of all the creation except the *jinn*, because they are not specifically mentioned, but they come under the categories of those who believe, the Jews, Christians, Sabians, etc., because as Allāh said:

﴿ وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَائِقَ قِدَدًا ﴾

There are among us some who are righteous, and some the contrary; we are groups, each having a different way (religious sect, etc.).

[Sūrah al-Jinn 72:11]

He, the Glorified, said:

﴿ أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِن شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِن دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾

Have they not observed things that Allāh has created, (how) their shadows incline to the right and to the left, making prostration unto Allāh, and they are lowly? And to Allāh prostates all that is in the heavens and all that is in the earth, of the live

moving creatures and the angels, and they are not proud (i.e., they worship their Lord (Allāh) with humility). They fear their Lord above them, and they do what they are commanded.

[Sūrah an-Naḥl 16:48-50]

It is reported in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* from the *ḥadīth* of Abū Dharr that the sun prostrates to Allāh when it sets.[13]

And Allāh, the Most High, said:

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرُ صَافَّاتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۗ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴾

Do you not see that Allāh is glorified by all who are in the heavens and the earth, and the birds with wings outstretched (in their flight). Each one knows his (means) of prayer and glorifying (Him), and Allāh is All-Aware of what they do.

[Sūrah an-Nūr 24:41]

Allāh said:

﴿ سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾

Whatsoever is in the heavens and the earth glorifies Allāh, and He is the All-Mighty, All-Wise.

[Sūrah al-Ḥadīd 57:1]

﴿ سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾

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[13] Reported by al-Bukhārī (9/125) and Muslim (1/138).

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the All-Mighty, the All-Wise.

[Sūrah al-Ḥashr 59:1]

﴿ سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the All-Mighty, the All-Wise.

[Sūrah aṣ-Ṣaff 61:1]

﴿ يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴾

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh, the King (of everything), the Holy, the All-Mighty, the All-Wise.

[Sūrah al-Jumu'ah 62:1]

﴿ يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. His is the dominion, and to Him belong all the praises and thanks, and He is able to do all things.

[Sūrah at-Taghābun 64:1]

﴿ تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ﴾

The seven heavens and the earth and all that is therein glorify Him and there is not a thing but it glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

[Sūrah al-Isrā' 17:44]

And Allāh, the Most High, said:

﴿ وَلَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِندَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴾

To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e., the angels) are not too proud to worship Him, nor are they weary (of His worship). They (i.e., the angels) glorify His praises night and day, (and) they never slacken (in doing so).

[Sūrah al-Anbiyā' 21:19-20]

And Allāh, the Most High, said:

﴿ إِنَّ الَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴾

Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His praise and prostrate before Him.

[Sūrah al-A'rāf 7:206]

And Allāh, the Most High, said:

﴿ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ

إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴾

And from among His signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allāh Who created them, if you (really) worship Him. But if they are too proud (to do so), then there are those who are with your Lord (angels) who glorify Him night and day, and never are they tired.

[Sūrah Fuṣṣilat 41:37-38]

And Allāh, the Most High, said:

﴿ لَّن يَسْتَنكِفَ الْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴾

The Messiah will never be too proud to be a slave to Allāh, nor will the angels who are near (to Allāh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.

[Sūrah an-Nisā' 4:172]

﴿ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا ﴾

So, as for those who believed in Allāh and held fast to Him, He will admit them to His mercy and grace (i.e., Paradise), and guide them to Himself by a Straight Path.

[Sūrah an-Nisā' 4:175]

And Allāh, the Most High, said:

﴿ وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنبَغِي لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِن كُلُّ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَّقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴾

And they say, "The Most Beneficent (Allāh) has begotten a son (or offspring or children)" [as the Jews say: 'Uzayr is the son of Allāh, and the Christians say that He has begotten a son ('Īsā), and the pagan Arabs say that He has begotten daughters (angels, etc.)]. Indeed, you have brought forth (said) a terrible, evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son (or offspring or children) to the Most Beneficent (Allāh). But it is not suitable for (the majesty of) the Most Beneficent (Allāh) that He should beget a son (or offspring or children). There is no one in the heavens and earth but that he comes to the Most Merciful as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection (without any helper, protector, or defender).

[Sūrah Maryam 19:88-95]

Allāh, the Most High, said:

﴿ وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ۗ سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

وَهُم مِّنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾ وَمَن يَقُلْ مِنْهُمْ إِنِّي إِلَٰهٌ مِّن دُونِهِ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴾

And they say: "The Most Beneficent (Allāh) has begotten a son (or children)." Glory to Him! They (those whom they call children of Allāh i.e., the angels, 'Īsā son of Maryam, 'Uzayr, etc.) are but honored slaves. They speak not until He has spoken, and they act on His command. He knows what is before them and what is behind them, and they cannot intercede except for those with whom He is pleased. And they stand in awe for fear of Him. And if any of them should say, "Verily, I am an *ilāh* (god) besides Him (Allāh)," such a one We should recompense with Hell. Thus, We recompense the *ẓālimūn* (polytheists and wrongdoers, etc.).

[Sūrah al-Anbiyā' 21:26-29]

Allāh, the Most High, said:

﴿ هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾ وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴾

It is He who shows you the lightning, as a fear (for travelers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water). And thunder glorifies and praises Him, and so do the angels because of His awe; He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allāh. And He is mighty in strength and severe in punishment.

[Sūrah ar-Ra'd 13:12-13]

Allāh, the Most High, said:

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴾

And (remember) when your Lord said to the angels, "Verily, I am going to place (mankind) generations after generations on earth." They said, "Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You?" He (Allāh) said, "I know that which you do not know."

[Sūrah al-Baqarah 2:30]

Allāh, the Most High, said:

﴿ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾ وَالطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُ أَوَّابٌ ﴾

Verily, We made the mountains glorify Our praises with him (Dāwūd) in the late afternoon and after sunrise. And (so did) the birds assembled—all with him (Dāwūd) did turn (to Allāh, i.e., glorified His praises).

[Sūrah Ṣād 38:18-19]

The Naturalist Philosophers Do Not Understand the Ultimate Wisdom or Purpose of the Creation

Many of the naturalist philosophers and others study the perceivable aspects of worldly life, the evident meanings of speech, the

manifest workings of the physical world, and their apparent causes, wisdoms, and objectives, and they believe these things to be both the reason and the objective. And this is evident from their aspersions regarding their study of the human anatomy, the hidden and apparent workings of the body, and their theories regarding the physical faculties by which the body works.[14]

An example of this is what they say regarding human nature, such as its voracity, digestive faculty, nutritive faculty, reproductive faculty, defensive faculty, and so on. They found that the lungs cool the heart from its excessive heat, and that the brain is colder than the heart, and other explanations and reasonings that are witnessed in Allāh's creation. These things serve as lessons and signs for those who will contemplate and seek to understand.

However, their mistake lies in attributing these great signs to the faculties of the body. They do not understand the ultimate wisdom of the creation, which is to worship the Lord ﷻ.

There are other groups from among the people of rhetoric that disagree with them. They deny the nature of the creation and the faculties they possess. They reject what Allāh shows them in the creation and even in themselves, that He creates things by way of other things, as is evident from His saying:

﴿ فَأَنزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِن كُلِّ الثَّمَرَاتِ ﴾

We cause water (rain) to descend thereon, then We produce every kind of fruit therewith.

[Sūrah al-A'rāf 7:57]

And His saying:

﴿ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ﴾

[14] Some of the philosophers were also physicians, such as Abū Bakr ar-Rāzī. Some of their philosophical views were connected to their knowledge of the human body.

And the provision (rain) that Allāh sends down from the sky, and revives therewith the earth after its death.

[Sūrah al-Jāthiyah 45:5]

Both groups do not understand that the wisdom behind all of creation is the worship of the Lord. This was the goal for which Allāh sent the Messenger and revealed the Book. They only disagree about the one who does these things, and that which is related to Tawḥīd ar-Rubūbiyyah, as we discussed previously. But as for witnessing the objective of these things, and that which is related to Tawḥīd al-Ulūhiyyah, then they have not been guided to that path. Because of this, their methods contain misguidance and ignorance that contradicts the authentic texts and plain reasoning.

The people of knowledge correctly attribute all occurrences to Allāh's creation, will, and lordship; this is in accordance with both reasoning and the religion. And those who include everything in that, including the actions of animals, are correct and in agreement with the Sunnah and logical reasoning. They are those who affirm that Allāh is the Creator of all things, and their Lord and Owner.

The Qadariyyah oppose this belief—they exclude the actions of animals, and the naturalists and the philosophers exclude all of the actions of creation. Both of these views are false, as has been made clear.

Due to this, you find that when they speak about the movements that occur between the heavens and earth, such as the movement of the wind, the clouds, the rain, and the phenomena that cause the rain—like the air and the evaporation that rises from the earth sometimes (as more than one of the Salaf has discussed before)—and the way a fetus develops from sperm in its mother's womb, and the way a tree may be grown from a small seed; they see some of the visible causes but remain ignorant of most of them. Therefore, they reject that it is the Creator Who is the cause of all of that, and they reject how that is connected to His worship, exaltation, and

prostration to Him, which is the objective of His wisdom.

Indeed, Allāh created the clouds with water from the ocean and the evaporation from the earth, and He created animals, plants, and rocks.

Sperm is a tiny substance and is similar from one animal to another. Despite this, it is the basis of life of numerous and varied animals of differing appearances, size, abilities, rulings, etc. Would an intelligent person attribute creation to this small substance? This is the worst kind of perception and logic.

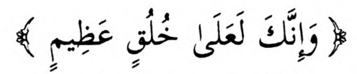
It is clear that just because something is created from something else, it does not mean that this thing is its creator; this applies to the pictures that Banī Ādam create from ink, the sewing of clothes from yarn, the cooking of food from its ingredients, or the building of a house from its building materials. They were not responsible for the creation of these materials. Their objective was to perform specific movements and processes to aid the materials into a particular form. Now, if you related the writing to the ink or the building of a house to the materials, people would call you an imbecile. Hence, who is more foolish, ignorant, oppressive, and disbelieving than those who relate the creation of animals and plants to their original substances or natural states?

Likewise, relating the creation of clouds and rain to air and vapors; earthquakes to the congestion of gases; the tremble of thunder to the vibration of the cloud mass, and so on; these are all examples of reasons that contain clear misguidance, because some groups view them to be the complete effective cause and they do not understand the objective, so they are ignorant of both affairs. A number of groups debate about what causes and forces exist in nature. This is also ignorance.

Love & Desire Are the Foundations of Religion

Al-muḥabbah and *al-irādah* are the basis of every action and movement. The greatest form of these two is loving Allāh and desiring to worship Him alone, with no partners. The greatest falsehood is for people to take others besides Allāh and love them as they love Allāh, and they make them equals and partners.

Al-muḥabbah and *al-irādah* are the basis of every religion, whether the religion is righteous or corrupt. The religion is made up of inner and outer actions, and *al-muḥabbah* and *al-irādah* are the basis of all of that. *Ad-dīn* (religion) is obedience, worship, and manners or characteristics. It is the type of obedience that is permanent, inseparable, and comes about by way of habits and characteristics, unlike a one-off type of obedience. Because of this, religion has been defined as habits and characteristics, such as Allāh's saying:



Indeed, you (O Muḥammad ﷺ) are upon great character.

[Sūrah al-Qalam 68:4]

Ibn 'Abbās said, "(This means) upon a great religion." Sufyān bin 'Uyaynah mentioned this from him, and Imām Aḥmad took this *tafsīr* from Sufyān bin 'Uyaynah.

The word "*ad-daydan*"[15] is used with the meaning of "habit," such as the saying, "This is his *daydan*," i.e., "his permanent habit."

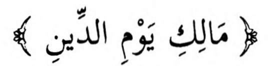
The root verb "*dān*" (دان) can refer to both the conqueror and the conquered, or the ruler and the subject. In terms of the *dīn*, as it relates to the obedient, it encompasses the meanings of obedience, worship, humility, and submission.

I mentioned previously that the word "worship" (*'ibādah*) involves

[15] This word comes from the same root verb as "*dīn*."

complete love and complete submission, and the word *dīn* possesses the same meaning. It is that which people submit themselves to openly and inwardly out of love and humility, unlike obedience to a ruler, which could be done just openly.

Allāh ﷻ named the Day of Judgment as the Day of the Dīn, such as in His saying:



The Owner of the Day of Recompense

[Sūrah al-Fātiḥah 1:4]

Ibn ʿAbbās and a number of others from the Salaf said, "The Day when the slaves will profess their actions to Allāh; if they are good, then they will receive good, and if they are bad, then they will receive bad," and that includes their recompense and judgment.

Therefore, if someone calls it the Day of Judgment or the Day of Recompense, then they have mentioned some of the characteristics of *dīn*. Allāh, the Most High, said:

﴿ كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ﴾

Nay! But you deny the recompense (reward for good deeds and punishment for evil deeds). But verily, over you (are appointed angels in charge of mankind) to watch you, *kirāman* (honorable), *kātibīn* (writing down your deeds). They know all that you do. Verily, the *abrār* (pious and righteous) will be in delight (Paradise). And verily, the *fujjār* (the wicked, disbelievers, sinners, and evildoers)

will be in the blazing Fire (Hell), in which they will enter and taste its burning flame on the Day of Recompense. And they (*al-fujjār*) will not be absent therefrom (i.e., will not leave Hell). And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is? (It will be) the Day when no person shall have power (to do) anything for another, and the decision, that Day, will be (wholly) with Allāh.

[Sūrah al-Infiṭār 82:9-19]

And Allāh, the Most High, said:

﴿ فَلَوْلَا إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِن كُنتُمْ صَادِقِينَ ﴾

Then why do you not, if you are exempt from the reckoning and recompense (punishment, etc.), bring back the soul (to its body), if you are truthful?

[Sūrah al-Wāqi'ah 56:86-87]

The word *madīnīn* (مدينين) here means: recompensed, subjugated, ruled, or rewarded.

Every Group Among Mankind Needs a Religion to Unite Them

As we have discussed, every action is born out of love and desire, and every inaction or avoidance of action is born out of hate and dislike, and every person is a *hammām* (worker) and a *ḥārith* (person with intent) who loves and hates; there is no living person who does not possess these two emotions, and his actions follow his love and his hatred. Then we discussed that some of these affairs are connected to habits and characteristics, and indeed these affairs indicate something: every person needs a religion or a belief that unites them because no one can exist on their own and no one can

derive benefits and defend against harm on their own. If they gather together and unite, then they need to all participate in attaining things that will be beneficial to all of them, such as seeking rain to fall, and that is based on their love for that. Likewise, they must participate in repelling harm, such as an enemy, and that comes from their hatred. Over time, this common love and hatred in which they all participate becomes their religion.

This is the case for a common, shared love, but in terms of each person's specific love for food, drink, relations, clothes, etc., then this is a shared love for a type of thing and not a specific thing. In other words, each person cannot seek to benefit from the food, drink, marriage, and clothing that someone else is enjoying; rather, he likes their equivalent types.

The divine affairs are, in reality, the same; for example, the same exact rain that falls in one place cannot fall in another place—it is not the same rain falling, but rather something of the same type. Likewise, the cold wind that chills the body of one person may not be the same wind that chills another. However, the divine affairs occur collectively and universally, so due to this the love and hate for these things are universal and collective, unlike the things connected to actions like food and clothing, as these things may be specific and they may be shared.

Therefore, the things that a people all need must be made compulsory for them, and the things that cause them harm must be made illegal, so that is their religion. This can only come about by way of agreement among themselves, such as a covenant or a bond.

This is why it was said in a *ḥadīth*:

لا إيمان لمن لا أمانة له، و لا دين لمن لا عهد له.

A person with no *amānah* (trustworthiness, reliability, loyalty, etc.) has no *īmān* (belief), and a person with no *'ahd* (commitment,

oath, covenant, etc.) has no *dīn* (religion).[16]

Therefore, this is religion in which all of the Sons of Ādam are involved: adhering to obligations and prohibitions, which is the fulfillment of the covenant. This religion may be corrupt and invalid if the covenant is more harmful than beneficial, or it could be a true religion if the benefit is specific or dominant.

As Allāh, the Most High, said:

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝١ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝٢ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۝٣ وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ ۝٤ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ۝٥ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴾

Say: "O disbelievers, I do not worship what you worship. Nor do you worship what I worship. And I shall not worship what you are worshiping. Nor will you worship what I worship. To you be your religion, and to me my religion."

[Sūrah al-Kāfirūn 109:1-6]

And He, the Most High, said:

﴿ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ ﴾

He could not take his brother by the *dīn*[17] of the king.

[Sūrah Yūsuf 12:76]

And He, the Most High, said:

﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا

[16] Reported by Aḥmad (3/135) on the authority of Anas bin Mālik ﷺ.

[17] Ibn al-Jawzī said in *Zād al-Masīr* (4/261): "Concerning the meaning of *'dīn'* in this verse, there are two opinions: The first is that it means 'sovereignty,' so the meaning is 'by the sovereignty of the king'; this was reported by al-'Awfī on the authority of Ibn 'Abbās. The second meaning is 'law,' so the meaning is 'by the law of the king,' and this was reported by Abū Ṣāliḥ on the authority of Ibn 'Abbās."

يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ ﴾

Fight against those who do not believe in Allāh or in the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the scripture.

[Sūrah at-Tawbah 9:29]

The true religion is obedience and worship for Allāh. As I clarified, the religion is habitual obedience that becomes a characteristic so that the one who is obeyed is loved and desired, because the basis of that is *al-muḥabbah* (love) and *al-irādah* (want, desire).

No one has the right to be worshiped or obeyed unrestrictedly except Allāh alone, with no partners, and His Messenger and leaders must be obeyed, because they command obedience to Allāh, as the Messenger ﷺ said in the agreed upon *ḥadīth*:

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فقَدْ عَصَى اللَّهَ وَمَنْ أَطَاعَ أَمِيرِي فقَدْ أَطَاعَنِي وَمَنْ عَصَى أَمِيرِي فقَدْ عَصَانِي.

Whoever obeys me obeys Allāh, and whoever disobeys me disobeys Allāh. Whoever obeys my leader obeys me, and whoever disobeys my leader disobeys me.[18]

Worship must be for Allāh alone with no intercessors, so the slave only worships Allāh, as we have clarified many times; and we also clarified that any action that is not done desiring Allāh's reward or to worship Him alone is corrupt not righteous, falsehood not truth, and does not benefit those who perform it.

Allāh, the Most High, said:

[18] Reported by al-Bukhārī (9/61) and Muslim (3/1465).

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ ﴾

And they were commanded not but that they should worship Allāh, and worship none but Him alone (abstaining from ascribing partners to Him), and perform the *ṣalāh* and give *zakāh*; and that is the right religion.

[Sūrah al-Bayyinah 98:5]

And He, the Most High, said:

﴿ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ﴾

And fight them until there is no more *fitnah* (disbelief and worshiping of others along with Allāh) and (all) worship is for Allāh (alone).

[Sūrah al-Baqarah 2:193]

And He, the Most High, said:

﴿ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ ﴾

That is the right religion, so wrong not yourselves therein.

[Sūrah at-Tawbah 9:36]

And He, the Most High, said:

﴿ قُلْ إِنَّنِي هَدَانِي رَبِّي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴾

Say (O Muḥammad ﷺ): "Indeed, my Lord has guided me to a straight path—a correct religion—the way of Ibrāhīm, inclining toward truth. And he was not among those who associated others with Allāh."

[Sūrah al-An'ām 6:161]

And He, the Most High, said:

﴿ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ ﴾

And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them.

[Sūrah at-Tawbah 9:122]

And as reported by al-Bukhārī and Muslim, the Prophet ﷺ said:

من يرد الله به خيرًا يفقه في الدين.

When Allāh wants good for someone, He bestows upon him understanding of the *dīn*.[19]

And Allāh, the Most High, said:

﴿ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴾

And they will never cease fighting you until they turn you back from your religion (Islamic monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.

[Sūrah al-Baqarah 2:217]

[19] Reported by al-Bukhārī (1/21) and Muslim (2/718).

And Allāh, the Most High, said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾

O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him.

[Sūrah al-Mā'idah 5:54]

It is the true religion, which enjoins worshiping Allāh alone with no partners, and obedience to Him and His Messenger ﷺ. It is Islām, the only religion that Allāh accepts, as He, the Most High, said:

﴿ إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ ﴾

Truly, the religion with Allāh is Islām.

[Sūrah Āli 'Imrān 3:19]

And His saying:

﴿ وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.

[Sūrah Āli 'Imrān 3:85]

He, the Most High, said:

﴿ أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴾

Do they seek other than the religion of Allāh (the true Islamic monotheism, worshiping none but Allāh alone), while to Him submitted all creatures

in the heavens and the earth, willingly or unwillingly? And to Him shall they all be returned.

[Sūrah Āli 'Imrān 3:83]

He, the Most High, said:

﴿ شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ ﴾

He (Allāh) has ordained for you the same religion (Islām) which He ordained for Nūḥ, and that which We have inspired in you (O Muḥammad ﷺ), and that which We ordained for Ibrāhīm, Mūsā, and 'Īsā, saying you should establish religion (i.e., to do what it orders you to do practically), and make no divisions in it (religion). Intolerable for the *mushrikūn* is that to which you (O Muḥammad ﷺ) call them. Allāh chooses for Himself whom He wills, and guides unto Himself those who turn to Him in repentance and obedience.

[Sūrah ash-Shūrā 42:13]

And He, the Most High, said:

﴿ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴾

Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muḥammad ﷺ) have no concern in them in the least.

[Sūrah al-An'ām 6:159]

So if every human being needs to gather into communities, then

every community must have obedience and a religion, and any obedience or religion that is made for other than Allāh is null and void. Therefore, every religion other than Islām is null and void.

Every Religion Must Have Two Things: A Belief System & a *Sharī'ah*

Every *dīn*, obedience, and *muḥabbah* must have two things: The first is that the religion is beloved and obeyed, and this is the objective and the intent. Secondly, the form of the actions of obedience and worship, and this is the path, the way, the *sharī'ah*, the methodology. As Fuḍayl bin 'Iyāḍ said about Allāh's saying:

﴿ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ﴾

That He may test you as to which of you is best in deed.

[Sūrah Hūd 11:7]

He said, "The most sincere and the most correct," so he was asked "O Abū 'Alī, what is the most sincere and correct?" He said, "If an action is done sincerely, but not correctly, it is not accepted. If an action is correct but not done with sincerity, it is not accepted. Only once the action is sincere and correct will it be accepted. It is sincere when it is for Allāh alone, and it is correct when it conforms to the Sunnah."

In this way, the religion joins these two things: *al-ma'būd* (the one worshiped) and *al-'ibādah* (the worship). The one worshiped is the one true God and worship is obedience to Him and His Messenger ﷺ; this is the religion that is pleasing to Allāh, just as He, the Most High, said:

﴿ وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

And I am pleased with Islām as your religion.

[Sūrah al-Mā'idah 5:3]

It is the religion of the first and the last of the believers, and it is the only religion that Allāh accepts, because anything else is corrupt and false, such as the person who worships someone who does not have the right to be worshiped (*shirk*), or a person who worships Him with a form of worship that is incorrect (*bid'ah*).

People Vary in Terms of Who & How They Worship

From the first to the last of the believers, they all differ concerning the *ma'būd* and *'ibādah*. Allāh possesses all the beautiful names and attributes, and He is the best of examples, and this *ummah* knows some of His names and attributes that other nations did not know, so they participated in His worship but they differed regarding which of His names and attributes they knew and with which they worshiped Him, and indeed, Allāh raised the level of some above others. So this is how they vary in terms of the *ma'būd*, and their knowledge of the Day of Judgment also differs.

As for their differing in terms of *'ibādah* and obedience in speech and action, then they also vary regarding that.

Indeed, He, the Most High, said:

﴿ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ﴾

To each among you We have prescribed a law and a clear way.

[Sūrah al-Mā'idah 5:48]

And He, the Most High, said:

﴿ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴾

Then We have put you (O Muḥammad ﷺ) on a

plain way of (Our) commandment. So follow you that (Islamic monotheism and its laws), and follow not the desires of those who know not.

[Sūrah al-Jāthiyah 45:18]

And He, the Most High, said:

﴿ لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَازِعُنَّكَ فِي
الْأَمْرِ ۚ وَادْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴾

For every nation, We have ordained religious ceremonies that they must follow; so let them (pagans) not dispute with you on the matter, but invite them to your Lord. Verily! You (O Muḥammad ﷺ) indeed are on the (true) straight guidance.

[Sūrah al-Ḥajj 22:67]

And He, the Most High, said:

﴿ وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا
رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ۗ فَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا
ۗ وَبَشِّرِ الْمُخْبِتِينَ ﴾

And for every nation, We have appointed religious ceremonies, that they may mention the name of Allāh over the beast of cattle that He has given them for food. And your *ilāh* (god) is one *Ilāh*, so you must submit to Him alone. And (O Muḥammad ﷺ) give glad tidings to the *mukhbitīn* (those who obey Allāh with humility from among the true believers of Islām).

[Sūrah al-Ḥajj 22:34]

And He, the Most High, said:

﴿ وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا

تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

For every nation, there is a direction to which they face (in their prayers).

[Sūrah al-Baqarah 2:148]

Our *sharīʿah* presents these two fundamental concepts (*al-maʿbūd* and *al-ʿibādah*) in a number of different ways: they are presented in all His beautiful names and attributes, and they are presented in the various forms of worship. The first concept includes His names and attributes related to the Day of Judgment and the promise or threat of the Hereafter.

These are the three fundamental principles: belief in Allāh, belief in the Last Day, and performing righteous actions; these lead to happiness whatever the creed, as He, the Most High, said:

﴿ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

Verily! Those who believe and those who are Jews, Christians, and Sabians, whoever believes in Allāh and the Last Day and does righteous good deeds shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

[Sūrah al-Baqarah 2:62]

The *sharīʿah* is what the messengers brought and it is the fourth fundamental principle.

These four fundamental principles are intrinsically connected, so differing over some of their commands and prohibitions in these matters is the type of differing that the Book and the Sunnah admonishes.

He, the Most High, said:

﴿ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴾

Those who differ over the Book are in extreme dissension.

[Sūrah al-Baqarah 2:176]

He, the Most High, said:

﴿ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ﴾

Verily, those who divide their religion and break up into sects, you (O Muḥammad ﷺ) have no concern with them in the least.

[Sūrah al-An'ām 6:159]

And He, the Most High, said:

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴾

And be not like those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

[Sūrah Āli 'Imrān 3:105]

Because of this, the Prophet ﷺ was angered when some of the Ṣaḥābah differed regarding the readings of the Qur'ān. He said:

كِلاكُمَا مُحْسِنٌ.

Both of you are right.[20]

[20] Reported by al-Bukhārī (3/120) from the *ḥadīth* of Ibn Mas'ūd ﷺ, who said: "I heard a man reciting a verse (of the Qur'ān) that I had heard the Prophet ﷺ reciting differently. So I caught hold of the man by the hand and took him to the Messenger of Allāh ﷺ and told him. I could see the anger in his face and he said, 'Both of you are right. Do

And he said:

إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَءُوا مِنْهُ مَا تَيَسَّرَ.

The Qur'ān has been revealed in seven different ways, so recite it in the way that is easier for you.[21]

He also became angry when they differed regarding the *qadr* and when they began to compare between seemingly opposing verses, which would lead to the affirmation of belief for some while negating it for others.

This disunity and differing obligates *shirk* and contradicts the reality of *tawḥīd*, which is making the religion sincerely for Allāh, just as He, the Most High, said:

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ﴾

So direct your face toward the religion, *ḥanīfan* (sincerely).

[Sūrah ar-Rūm 30:30]

﴿ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ۝٣١ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴾

(Always) turning in repentance to Him (only), and fear Him and be dutiful to Him; and perform

not differ, because those who came before you differed and were destroyed.'"

[21] Reported by al-Bukhārī from the *ḥadīth* of 'Umar bin al-Khaṭṭāb ﷺ, who said: "I heard Hishām bin Ḥakīm bin Hizām reciting Sūrah al-Furqān in a way different than my recitation. Allāh's Messenger ﷺ had taught it to me (in a different way). So, I was about to quarrel with him (during the prayer), but I waited till he finished; then I tied his garment round his neck and seized him by it and brought him to Allāh's Messenger ﷺ and said, 'I have heard him reciting Sūrah al-Furqān in a way different than the way you taught me.' The Prophet ﷺ ordered me to release him and asked Hishām to recite it. When he recited it, Allāh's Messenger said, 'It was revealed in this way.' He then asked me to recite it. When I recited it, he said, 'It was revealed in this way. The Qur'ān has been revealed in seven different ways, so recite it in the way that is easier for you.'"

***aṣ-ṣalāh* and be not of *al-mushrikūn* (the disbelievers in the oneness of Allāh, polytheists, idolaters, etc.), of those who split up their religion (i.e., who left the true Islamic monotheism) and became sects, each sect rejoicing in what is with it.**

[Sūrah ar-Rūm 30:31-32]

Hence, performing the religion sincerely and worshiping Allāh alone without partners joins *īmān* (faith) to everything Allāh has commanded and informed us of.

Then He, the Most High, said: *"And be not of al-mushrikūn, those who split up their religion, and became sects,"* and that is because if the religion is for Allāh alone, then *īmān* and obedience is to everything that He revealed and sent the messengers with, and this combines every truth and every truth is gathered upon it.

In the hearts of the Sons of Ādam, there is love and desire for what they worship, and that is a purification and rectification for their hearts and souls, just as they love and desire food and relationships, by which their lives are rectified. However, their need for worshiping is greater than their need for nourishment, because if they don't have nourishment their bodies will be harmed, but without worship their souls will be ruined, and the souls can only be saved by worshiping Allāh alone without partners. This is the *fitrah* upon which Allāh created us all, as the Prophet ﷺ said:

مَا مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ.

Every child is born with the *fitrah* (natural inclination to worship none but Allāh alone) but his parents convert him to Judaism, Christianity, or Zoroastrianism.[22]

And in *Ṣaḥīḥ Muslim* from the *ḥadīth* of 'Iyāḍ bin Ḥammār, the Prophet ﷺ said that Allāh said:

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[22] Reported by al-Bukhārī and Muslim.

إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ وَإِنَّهُمْ أَتَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ وَأَمَرَتْهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنْزِلْ بِهِ سُلْطَانًا.

I have created My servants with a natural inclination to worship Allāh, but it is the Shayṭān who turns them away from the right religion, and he makes unlawful what has been declared lawful for them and he commands them to ascribe partners with Me, although he has no authority for that.

However, most of the *shirk* perpetrated by the Sons of Ādam is by making up another deity to worship besides Allāh, and there are many people who do this in different ways.

So every community from among mankind became in need of a religion of some sort due to these two reasons:

1) Their souls' need and inclination to worship the one whom they love and seek, because he can bring both benefit and harm.

2) The need to adhere to the things in society that are loved and needed and to protect oneself from harm.

This love is religious love, which is love of the religion to which one adheres, whether it is truth or falsehood, and love of anything that is connected to or leads to that religion.

Some of the Philosophers View Religion to Only Be a Worldly Benefit

Some of the philosophers held the belief that the objective of religion is simply to establish justice in the worldly affairs, and that the laws of the *sharī'ah* and the sending of the prophets was to create just laws that people need to bring order and safety to their lives. This is indeed the case in terms of religions that disbelieve

in Allāh and His Messenger, such as those who follow the philosophical leaders, and others, such as the people of Nūḥ, Nimrod, Genghis Khan, etc.

Every community needs duties and laws to which its members adhere, to bring order and safety to their lives. Sometimes these laws are used to take over other groups and conquer them, as the oppressive kings used to do, like Genghis Khan.

If the intention of religion and law was only to bring benefit and defend against harm in the worldly life, then those people have no claim to any reward in the Hereafter. Additionally, if they are using that to overcome and oppress others, like Fir'awn (Pharoah), Genghis Khan, and others, then for them will be the worst of punishments in the Hereafter.

As He, the Most High, said:

﴿ نَتْلُو عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَائِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ ۚ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴾

We recite to you some of the news of Mūsā and Fir'awn in truth, for a people who believe (those who believe in the Qur'ān, and in the oneness of Allāh). Verily, Fir'awn exalted himself in the land and made its people into sects, weakening (oppressing) a group (i.e., the Children of Israel) among them, killing their sons and letting their females live. Verily, he was of the *mufsidūn* (i.e., those who commit great sins and crimes, oppressors, tyrants, etc.).

[Sūrah al-Qaṣaṣ 28:3-4]

Indeed, Allāh told the story of Fir'awn in a number of places in the

Qur'ān, mentioning that he and his people belonged to the religion of the kings, as Allāh, the Most High, said in the story of Yūsuf:

﴿ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَن يَشَاءَ اللَّهُ ﴾

He could not have taken his brother within the religion of the king unless Allāh willed.

[Sūrah Yūsuf 12:76]

This king was the Fir'awn during the time of Yūsuf, and he was before the Fir'awn of Mūsā, because Fir'awn is a collective noun for anyone who ruled Egypt, similar to the designation Caesar, Khosrow, Negus, etc.

Those Sabian philosophers and innovators, and those who follow their ways and teachings from among the Muslims, Jews, and Christians, consider the revelations, laws, and religions to be of this type—i.e., laws for the public good in this life. Because of this, they do not command with *tawḥīd*, which is the worship of Allāh alone, nor with striving for the Hereafter, nor do they forbid *shirk*; instead, they command with justice, honesty, fulfillment of covenants, and so forth.

This is the reason their laws establish types of trickery, magic, and talismans, as is permitted in their books. They say that some talismans are beneficial and should be permitted, as the Qarmatians and the Bāṭiniyyah advise, like the actions of Fir'awn's magicians—and their effects are still present today, as can be seen from the *mushrikūn* in Turkey and India.

The Sabian philosophers consider these things and the revelation sent with the prophets to be the same, so they see no difference between Mūsā and the magicians who challenged him. They are as He, the Most High, said:

﴿ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ﴾

And indeed, they knew that the buyers of it (magic)

would have no share in the Hereafter.

[Sūrah al-Baqarah 2:102]

They accept that magic will be of no benefit in the Hereafter, but hope to benefit from it in the *dunyā*, like Allāh, the Most High, said:

﴿ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ﴾

And they learn that which harms them and profits them not.

[Sūrah al-Baqarah 2:102]

Since the harm of it is greater than its benefit. Allāh, the Most High, said:

﴿ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا يَعْلَمُونَ ﴾

And if they had believed, and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew!

[Sūrah al-Baqarah 2:103]

That which is forbidden of this type is due to its harm being greater than its benefit, but as for things that benefit mankind, then Allāh has never forbidden these things.

This is why the Prophet ﷺ said when presented with *ruqyā*:

مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ.

Whoever is able to benefit his brother should do so.[23]

And he also said:

[23] Reported by Muslim (4/1726).

لاَ بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ.

There is no harm in *ruqyā* as long as it does not contain *shirk*.[24]

Al-Bukhārī reported on the authority of Qatādah that he said:

قُلْتُ لِسَعِيدِ بْنِ الْمُسَيَّبِ رَجُلٌ بِهِ طِبٌّ أَوْ يُؤَخَّذُ عَنِ امْرَأَتِهِ أَيُحَلُّ عَنْهُ أَوْ يُنَشَّرُ. قَالَ لاَ بَأْسَ بِهِ، إِنَّمَا يُرِيدُونَ بِهِ الإِصْلاَحَ، فَأَمَّا مَا يَنْفَعُ فَلَمْ يُنْهَ عَنْهُ.

I said to Sa'īd bin al-Musayyab, "If a man has medicine or a *ruqyā* from his wife, should that be prevented or made available to the people?" He said, "There is no harm as long as it is for public good. That which is a benefit is never prohibited."[25]

[24] Reported by Muslim (4/1727).

[25] Reported by al-Bukhārī (7/137).

02



Love is the Basis of Every Action & the Affirmation of Love is the Basis of *Îmân*

If love is the basis of every action, correct or false, and it is also the basis of all religious actions, and the basis of religious actions is the love of Allāh and His Messenger, just as the basis of religious speech is belief in Allāh and His Messenger, then affirmation of love is the basis of *īmān*, which is speech and action, as we have clarified elsewhere.

It is known that the strength of love felt for the object of one's love differs greatly from person to person, and the love of one person towards something can also differ greatly, since at times the love may be strong and at times it may be weak for the same thing. In fact, even the strongest love can quickly change to the strongest feelings of hatred, and vice versa.

He, the Most High, said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ
تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُم مِّنَ الْحَقِّ
يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ ۙ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ
خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ۚ تُسِرُّونَ إِلَيْهِم
بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ
مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾ إِن يَثْقَفُوكُمْ يَكُونُوا
لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ
وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾ لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۚ
يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾
قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ
إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ
اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا
حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ ﴾

O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves (from your homeland) because you believe in Allāh, your Lord! If you have come forth to strive in My cause and to seek My good pleasure (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path. Should they

gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve. Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allāh is the All-Seer of what you do. Indeed, there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh; we have rejected you, and there has started between us and you hostility and hatred forever, until you believe in Allāh alone."

[Sūrah al-Mumtaḥinah 60:1-4]

And He, the Most High, said [regarding Ibrāhīm]:

﴿ قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴾

He said, "Do you observe that which you have been worshiping, you and your ancient fathers? Verily! They are enemies to me, save the Lord of the creation."

[Sūrah ash-Shu'arā' 26:75-77]

And He, the Most High, also said [regarding Ibrāhīm]:

﴿ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴾

When the night covered him over with darkness, he saw a star. He said, "This is my lord." But when it set, he said, "I like not those who set."

[Sūrah al-An'ām 6:76]

And then He said [that Ibrāhīm said]:

﴿ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾

"Verily, I have turned my face towards He Who has created the heavens and the earth *ḥanīfan* (worshiping none but Allāh alone) and I am not one of the *mushrikūn*."

[Sūrah al-An'ām 6:79]

And indeed He, the Most High, said:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ ﴾

And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe love Allāh more (than anything else).

[Sūrah al-Baqarah 2:165]

There can be no doubt that the love of the believers for their Lord is the greatest love, and likewise, Allāh's love for them is also great, as it is reported in *Ṣaḥīḥ al-Bukhārī* from the *ḥadīth* of Abū Hurayrah that the Prophet ﷺ said [that Allāh said]:

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْت سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ.

Whosoever shows enmity to a *walī* (friend) of Mine, then I have declared war against him. And My slave does not draw near to Me with anything more beloved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to

me with *nawāfil* (supererogatory) deeds until I love him. When I love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask (something) of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.[1]

The Incorrect Interpretation of *al-Muḥabbah* by Some Muslim Sects

The Jahmiyyah and the people of rhetoric who followed them explain Allāh's love for His slave to mean doing good for him, so they deem it to be an action.

Another group from among the Ṣifātiyyah (the Attributists) say that it means "want" or "beneficence." Even some of those who attribute themselves to the Sunnah from among Imām Aḥmad's followers may hold one of these two opinions, but as for the Salaf and the Imāms of the Sunnah, then they agreed upon the affirmation of Allāh's love for His slaves. Many of them even explain the slave's love for his Lord as his want and desire to worship Him and to draw close to Him. They do not even affirm that the slave loves Allāh! However, the Salaf, Imāms of the Sunnah, knowledgeable scholars, and the majority of the believers agree that there is no love greater than the slave's love for his Lord, as He, the Most High, said:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ ﴾

And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe love Allāh more (than anything else).

[Sūrah al-Baqarah 2:165]

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[1] Reported by al-Bukhārī.

And He, the Most High, said:

﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾

Allāh will bring a people whom He will love and they will love Him.

[Sūrah al-Mā'idah 5:54]

And He, the Most High, said:

﴿ قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ﴾

Say: "If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment)."

[Sūrah at-Tawbah 9:24]

He is not pleased unless Allāh and His Messenger are more beloved to them than their families and wealth, which is why striving in the way of Allāh is complete *īmān*.

Allāh, the Most High, said:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴾

Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not

but strive with their wealth and their lives for the cause of Allāh. Those! They are the truthful.

[Sūrah al-Ḥujurāt 49:15]

Due to this, Allāh attributes striving for Allāh's cause to those who love Him and whom He loves:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ﴾

O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, striving in the way of Allāh, and never afraid of the blame of a critic.

[Sūrah al-Mā'idah 5:54]

Differing Regarding the Meaning of *'Ishq* (Passion)

There are some from among the Ṣūfis, philosophers, and others who apply the word "*al-'ishq*" as a right of Allāh alone, as was reported from 'Abdul-Wāḥid bin Zayd[2] regarding what was related to him as being a saying from one of Allāh's prophets:

عشقني وعشقته.

He loved me passionately and I loved Him passionately.

They say that *al-'ishq* is complete perfect love, and the most deserv-

[2] 'Abdul-Wāḥid bin Zayd al-Baṣrī was a Ṣūfī preacher who used to accompany al-Ḥasan al-Baṣrī and others. Al-Bukhārī said that his *aḥādīth* are not accepted. He died in 177 AH (*Al-'Ibar*, 1/270).

ing of that is Allāh because it is obligatory to love Him completely and He loves His slaves completely.

If it is said that *'ishq* is the utmost limit of love, for example, then this meaning is applicable to the slave as well, because he loves his Lord to the utmost limit and Allāh loves His slaves, such as Ibrāhīm and Muḥammad ﷺ, who are the utmost limit of love for His slaves, and they are *khalīl* (close friends) of Allāh, as is affirmed in the *Ṣaḥīḥ*:

فَإِنَّ اللَّهَ تَعَالَى قَدِ اتَّخَذَنِي خَلِيلاً كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلاً.

Indeed, Allāh has taken me as His friend, as he took Ibrāhīm as His friend.[3]

Some of the people of knowledge actually denied this as an attribute of Allāh, and it is true that the word has not been related from the Imāms of the Salaf. This group rejects it for two reasons relating to the word, and two reasons relating to its meaning.

In terms of the word: This attribute was not related from any of the Salaf, and one of the principles of Allāh's names and attributes is that they should be in accordance with the terminology of the *sharī'ah*. Therefore, we do not attribute to Allāh something for which there is no evidence.

Those who attribute this word to Allāh use the saying of 'Abdul-Wāḥid bin Zayd and others as an evidence. The response to this evidence is that this narration he speaks of is from the Isrā'īliyyāt (evidences from the People of the Book), which cannot be relied upon in terms of our *sharī'ah* because this speech can only be affirmed by our Prophet ﷺ, and that is not related from him. We do not believe in what is narrated from the previous prophets unless we have some evidence to confirm its authenticity, and likewise we do not reject these evidences unless we have an evidence for that.

The Prophet ﷺ said:

[3] Reported by Muslim.

مَا حَدَّثَكُمْ أَهْلُ الْكِتَابِ فَلاَ تُصَدِّقُوهُمْ وَلاَ تُكَذِّبُوهُمْ وَقُولُوا آمَنَّا بِاللَّهِ وَرُسُلِهِ فَإِنْ كَانَ بَاطِلاً لَمْ تُصَدِّقُوهُ وَإِنْ كَانَ حَقًّا لَمْ تُكَذِّبُوهُ.

Whatever the People of the Book tell you, do not affirm it nor reject it; [rather] say: "We believe in Allāh and His Messenger," because if they tell something that is a falsehood, then you may affirm the falsehood, and if they tell you a truth, then you may reject the truth.[4]

This proof demands that one hold back from applying the narrations from the *sharīʿah* of the People of the Book.

The second argument is that this word in the Arabic language is mostly used in the context of love of sexual relations. It is rarely used to describe a person's love for his child, relative, hometown, wealth, religion, etc., nor is it used to describe a person's love for another for something other than their appearance, such as loving a person for their knowledge, religion, bravery, honor, generosity, etc. Instead, what is most common is to use the word *ʿishq* to describe a man's love for sex and the things which precede that. Hence, a person known for *ʿishq* enjoys looking at the object of his passions, listening to her talk, embracing her, kissing her, etc. In fact, many people known to be passionate (*ʿāshiq*) do not choose sex; rather, they love the things that come before that, like kissing and hugging, etc. How many people are distracted from the destination by the journey?

Using this word for Allāh's love suggests the understanding or delusion of a corrupt meaning, which is that Allāh loves and is loved in the same way that the human form is loved, with intimacy and desire, such as the way the *ḥūr al-ʿayn* in Heaven are loved.

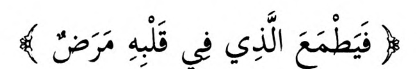
This meaning is from among the worst examples of disbelief, and it reaches the level of disbelief of those who say that Allāh is present in everything that exists. There are those who say that Allāh is incar-

[4] Reported by Abū Dāwūd (3/1433).

nate in the creation in general and those who say that He joins or is incarnate within certain images, as some of the extreme Christians, Shī'ah, and hermits say. They describe Allāh with the same sexual descriptions used for humans. Exalted is Allāh above what the oppressors say about Him; He is the One, the Eternal, Who neither begets nor was He begotten, and there is none equal or comparable to Him.

Some of them love the beautiful form and claim that Allāh manifests himself in it, and that He only likes to gaze upon His own beauty. We have spoken in depth about the disbelief and misguidance of this group. Whoever claims that Allāh loves or is passionate and is referring to this meaning, then this is even worse disbelief than that of the Jews and Christians.

The argument from the perspective of the meaning of the word *'ishq* is whether it means corrupt love and desire or corrupt understanding and knowledge. It is said that *al-'ishq* is excessive love to the extent that it surpasses its objective, and therefore is blameworthy and corrupt, corrupting the heart and the body, as Allāh, the Most High, said:



Lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire.

[Sūrah al-Aḥzāb 33:32]

So whoever is excessive will become ill, such as the person who becomes excessively angry, or excessively seeks enjoyment, or is excessively sad. This excessiveness can be in terms of character or it can be for external things, such as family, wealth, food and drink, etc. This kind of love is not allowed to be attributed to Allāh from two perspectives: because Allāh does not love more than what is just and fair, and His believing slaves have no limit to their love for Allāh for it to be considered excessive, wasteful, or surpassing the intent. In fact, it is obligatory that Allāh and His Messenger be

more beloved to a person than anything else. As is reported in the *Ṣaḥīḥ:*

ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاَوَةَ الإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ.

Whoever possesses the following three qualities will know the sweetness of *īmān*: the one to whom Allāh and His Messenger are dearer than anything else; the one who loves a person and he loves him only for Allāh's sake; and the one who hates to revert to disbelief as he hates to be thrown into the Fire.[5]

And he also said:

يَجِدُ أَحَدٌ حَلاَوَةَ الإِيمَانِ...حَتَّى يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا.

None will experience the sweetness of *īmān*...till Allāh and His Apostle become dearer to him than anything else.[6]

And he also said:

يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ.

None of you is a believer till I am dearer to him than his child, his father, and the whole of mankind.

And in the *Ṣaḥīḥ*, it is reported that 'Umar said:

يَا رَسُولَ اللَّهِ لأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلاَّ مِنْ نَفْسِي. فَقَالَ النَّبِيُّ صلى الله عليه وسلم لاَ وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ. فَقَالَ لَهُ عُمَرُ فَإِنَّهُ الآنَ وَاللَّهِ لأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي. فَقَالَ

[5] Reported by al-Bukhārī (21).

[6] Reported by al-Bukhārī (6041).

النَّبِيُّ صلى الله عليه وسلم الآنَ يَا عُمَرُ.

"O Messenger of Allāh! You are dearer to me than everything except my own self." The Prophet ﷺ said, "No, by Him in Whose Hand is my soul, not till I am dearer to you than your own self." Then 'Umar said to him, "Now, by Allāh, you are dearer to me than my own self." The Prophet ﷺ said, "Now, O 'Umar (you are a believer)."[7]

And Allāh, the Most High, said:

﴿ قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ﴾

Say: "If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment). And Allāh guides not the people who are *al-fāsiqūn* (the rebellious, disobedient to Allāh)."

[Sūrah at-Tawbah 9:24]

It is also said that *al-'ishq* is corrupt understanding and knowledge, because the *'āshiq* (passionate person) imagines the *ma'shūq* (object of the person's passions) to be different from their reality, so they are afflicted by the sickness of *al-'ishq*, and if they were to see the person correctly, their love would not reach the level of *'ishq*, even if they were to love them and have a relationship with them.

This is why psychologists say that *al-'ishq* is a type of obsessive

[7] Reported by al-Bukhārī (6632).

disorder that resembles depression, so they classify it as a mental illness that causes delusions, like manic depression.

If this is the case, then it is not permissible to attribute this to Allāh from two aspects: Allāh is knowledgeable of all things; He hears all and sees all; He is divine and free from any deficiency. And those who love Him, who worship and believe in Him and know Him by way of His beautiful names, attributes, and signs, and by way of the knowledge that He places in their hearts, their love for Him could never be considered corrupt or delusional.

However, it could be said that many who have love for Allāh could possess some misguided beliefs, since love elicits emotions and that does not necessarily lead to clear thinking. Especially those of high intelligence who suffer from mental illness—they love and worship Allāh, but they are susceptible to the same affliction of someone afflicted by *al-'ishq*, so they have a deep love for Him, but it is accompanied by a corrupt belief system.

Many of Ahlul-Muḥibbah (i.e., Ṣūfis) are afflicted by a form of intoxication and self-annihilation (*al-fanā'*)[8] that is stronger than intoxication from any kind of alcohol, as He, the Most High, said about the people of Lūṭ:

﴿ لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴾

Verily, by your life (O Muḥammad ﷺ), in their wild intoxication, they were wandering blindly.

[Sūrah al-Ḥijr 15:72]

Hence, love can be more intoxicating than alcohol. It is clear that when a person is in the state of intoxication and *fanā'*, his understanding and discernment are compromised, and his logic and learning are confused, and this occurs simply from corrupt beliefs

[8] A Ṣūfi belief is that once one attains a high level of love for Allāh, they then enter into a state of intoxication followed by a state of *al-fanā'* or self-annihilation, where the person's sense of being is eradicated and they believe that they become free of the material world.

and delusions, which is a type of *'ishq*.

Those people (the Ṣūfis) are praiseworthy for their love of Allāh, righteous deeds, and *īmān*, but as for their vile corrupt beliefs and actions that Allāh and His Messenger never legislated, then for this they should never be praised. However, if they were overcome by it without any negligence or hostility, then they are pardoned, but if it was due to their negligence in doing what they were commanded, and due to their exceeding Allāh's limits, then they are culpable for that, like many of those whose love is stirred when they hear the whistling, hand-clapping,[9] and love poems. This results in beliefs and desires that contain truths and falsehoods; sometimes the truth dominates and sometimes the falsehood dominates.

Two misguided groups appeared due to their doubts regarding love of Allāh: The first was the people of reasoning and rhetoric who attribute themselves to logic and wisdom; they denied Allāh's love and rejected its reality. The second group was the people of worship, mysticism, and *zuhd* (abstinence). They injected false beliefs and desires into it. The former group resembles those who were arrogant and the latter group resembles those who were *mushrikūn*. Therefore, the first group were resemblers of the Jews, while the second group were resemblers of the Christians, and Allāh commanded us to say:

﴿ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾

Guide us to the Straight Way. The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger (such as the Jews), nor of those who went astray (such as the Christians).

[Sūrah al-Fātiḥah 1:6-7]

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[9] Ibn Taymiyyah is comparing the worship of the Ṣūfis to the worship of the *mushrikūn* in the time of the Prophet, about whom Allāh said: *"Their prayer at the House (i.e., the Ka'bah) was nothing but whistling and clapping of hands."* [Sūrah al-Anfāl 9:35]

Love & Hatred is Always Followed by Enjoyment & Pain

Love and hatred always leads to enjoyment or pain, because when you attain the thing you love, you experience enjoyment and pleasure, but if you lose it or fail to attain it, then you will experience pain and sadness. Likewise, when you are afflicted by something you dislike, then you feel pain, but if that thing is removed from you, then you will be pleased. Therefore, enjoyment occurs after one has obtained the object of one's desire, and love is the catalyst that drives a person to obtain that thing.

Therefore, *al-muḥabbah* (love) is the effective cause to obtain the object of the love or desire, whereas enjoyment and happiness are the objectives.

There are three types of enjoyment in the world: [The first type is] physical enjoyment, such as eating and sexual relations. These are the things that the body can experience by way of its senses, such as food and clothing, etc.

The second type is presumed enjoyment; this type comes from what one imagines or presumes of oneself or others. For example, the enjoyment one derives from being praised, venerated, and obeyed. These things are indeed enjoyable and beloved to a person, just as consuming bad food or not being able to eat and drink is harmful. Losing honor and status is painful to a person like someone who has no food or drink, and blame and ridicule is painful like eating or drinking something harmful.

The things that are eaten or enjoyed sexually are tangible things that are attained by the body, and they bring enjoyment with their presence and pain with their absence. As for honor, then this is something that is present in the soul, but the soul must be suitable and befitting of that. That is only attained if the person loves to be honorable and places importance in that; then this will lead to enjoyment and happiness. When a person loves and venerates

honor, then that will be recognized by the people and they will praise him, accept him, follow him, and venerate him due to what they witness from his character.

The third type is that which a person knows with his heart, mind, and soul, such as enjoyment of remembering Allāh, knowing Him, and knowing His rights upon the slave. The person is pained by ignorance, which is either minor ignorance, which is the absence of speech and remembrance, or it is compound ignorance, which is false beliefs. They are pained in the same way that a body is pained by a lack of nourishment or by eating something harmful.

The soul is also hurt by a lack of nourishment, and its nourishment is found by accepting people and honoring them. A person's soul can be damaged by seeking nourishment from something that is harmful, such as by opposing people and slandering them. Likewise, the heart is pained by a lack of nourishment, which is knowledge and the remembrance of Allāh, and also by seeking nourishment from something harmful, such as a corrupt belief system.

The Prophet ﷺ said:

إن كل أحد يحب أن تؤتي مأدبته، وإن مأدبة الله هي القرآن.

Indeed, everyone loves a banquet, and Allāh's banquet is the Qur'ān.[10]

These are the three pleasures: tangible pleasures, presumed pleasures, and mental pleasures.

As you know, Allāh created mankind with the ability to think and to act, and He did not create any living thing without a purpose, and providing benefits and repelling harms is from among the greatest of Allāh's blessings. Hence, Allāh the Exalted sent the messengers to perfect the *fitrah* (natural inclination) and to accept it, without them changing or transforming it. With them He sent the Book

[10] This is not a *ḥadīth*; rather, it is an *āthār* from 'Abdullāh bin Mas'ūd, reported in *Sunan ad-Dārimī* (2/433).

and the scales to establish the people upon justice. Allāh legislated into the religion that which would employ these two abilities (thinking and action) on the basis of justice and moderation, which is the key to success in this life and the Hereafter.

It is also known that if the faculty of movement within the body, which is an involuntary movement, is not in balance, the body is harmed. Likewise, the faculty of thought and movement, which fulfills the soul, will also cause harm to the body if they are not in moderation. Natural movement is not perceived and does not arise out of desire or want; these are not voluntary movements, like the movement of nourishment in the body before the food is excreted.

03



Pleasures Contain a Means for People to Rectify Their Lives & the Ultimate Pleasure is in the Hereafter

Allāh the Exalted prescribed that pleasures should contain in them a means for people to maintain a healthy state in the *dunyā*, and He kept the ultimate pleasure for the Hereafter, as Allāh informed us upon the tongues of His messengers that the Hereafter is an everlasting abode and that is where the slave's efforts come to an end.

Enjoyment is the objective of all intentional actions, so the objective of the enjoyment is the objective of the action. Every enjoyment or pleasure is, in and of itself, an objective, but there are some pleasures that are also aids to reach a greater enjoyment. This is due to the completeness of Allāh's blessings for His slaves, and if they use this blessing justly, the way it was legislated, then it will lead them to a

greater blessing.

The pleasures of Jannah increase exponentially, as Allāh wills it, because the Prophet ﷺ said in the authentic *ḥadīth* that Allāh says:

أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ وَلاَ أُذُنٌ سَمِعَتْ وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ.

I have prepared for My pious servants that which no eye (has ever) seen, no ear has (ever) heard, and no human heart has ever perceived.[1]

And indeed Allāh, the Most High, said:

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴾

No person knows what is kept hidden for them of joy as a reward for what they used to do.

[Sūrah as-Sajdah 32:17]

So Allāh sent the messengers giving good tidings and warnings of the punishment: good tidings of Allāh's complete blessings in Jannah for those who are obedient, follow the revelation sent down to them, and establish justice; and warning from Allāh's punishment for those who turn their backs on that and are disobedient, for they are the oppressors.

Allāh, the Most High, said:

﴿ قَالَ اهْبِطَا مِنْهَا جَمِيعًا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ﴾

[1] Reported by al-Bukhārī (9/144), Muslim (4/2174), and others.

(Allāh) said, "Get you down (from Paradise to the earth), both of you (Ādam and Ḥawwā'), together; some of you will be an enemy to others. Then if there comes to you guidance from Me, then whoever follows My guidance shall neither go astray nor fall into distress and misery. But whosoever turns away from My reminder (i.e., neither believes in the Qur'ān nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

[Sūrah Ṭā-Hā 20:123-124]

He, the Most High, said,

﴿ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴾

We said, "Get down all of you from this place (Paradise), then whenever there comes to you guidance from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve. But those who disbelieve and belie Our *āyāt* (verses, or signs, etc.) such are the dwellers of the Fire; they shall abide therein forever."

[Sūrah al-Baqarah 2:38-39]

The Philosophers' Views Concerning Enjoyment

Indeed, the philosophers from among the Sabians, the *mushrikūn*, and those who imitate them from the different groups, such as ar-Rāzi,[2] were mistaken in their theories regarding these pleasures in

[2] Fakhr ad-Dīn ar-Rāzī wrote a book called *Aqsām al-Ladhāt* (*The Types of Pleasures*).

the *dunyā* and the Hereafter, and they even dragged these mistakes into their religion and corrupted their beliefs, worship, and acts of *zuhd* (abstinence from material things), to the extent that they rejected the truth that Allāh informed us of upon the tongues of His messengers concerning the promise and the threat for the Hereafter. Therefore, they became from among those who abandoned the pleasures of the *dunyā* which benefit them and replaced them with what they perceived to be enjoyment or something that would lead to enjoyment in the *dunyā*, and so:

﴿ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنفُسُ ۖ وَلَقَدْ جَاءَهُم مِّن رَّبِّهِمُ الْهُدَىٰ ﴾

They follow but a guess and that which they themselves desire, even though there has surely come to them the guidance from their Lord!

[Sūrah an-Najm 53:23]

They do not understand the objectives and the ways to achieve them, so they are misguided, seeking something that will benefit them and give them enjoyment, but they don't know where to find it or how to get to it. Many of them become extreme in their pursuit of pleasures that only bring them harm.

The Christians began to resemble them in some aspects when they rejected many of the pleasures that were promised in Jannah, and they became misguided by the acts of worship that they innovated into their religion, as Allāh said:

﴿ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَن سَوَاءِ السَّبِيلِ ﴾

Say (O Muḥammad ﷺ): "O People of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the

truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path."

[Sūrah al-Mā'idah 5:77]

Thus, many of them are overcome by temptation and desires and this is why they don't forbid themselves from any type of food or drink.

The Jews, on the other hand, are the most knowledgeable of the objective and how to achieve it, but they are relentless enticers, and so they earned Allāh's anger.

The misguidance of the philosophers in terms of their views on pleasure is made clear by two things:

1) The first is that they believe that tangible and presumed pleasures are not actually pleasures, but that they are the repulsion of suffering, or perhaps they will phrase it better by saying: "The objective of pleasures is not enjoyment; it is only for the repulsion of suffering, unlike the mental spiritual pleasures, because these are the only real pleasures, and they are the true objective." They reject that the souls experience tangible or presumed pleasures after they leave the *dunyā* and believe that they only experience spiritual pleasures.

2) The second thing is that they don't know how to attain the mental pleasures that they affirm. In fact, they think that it is only knowing the unrestricted existence with all of its forms and principles. This is plain in their book *Al-Ilhāyāt*, in which they speak with speech that contains very little truth and much falsehood. They seek mental pleasure through poisonous nourishment that harms and causes pain, more than they seek it with beneficial nourishment; in fact, they have lost the nourishment without which there can be no nourishment, and that is *ikhlāṣ* (sincerity) in Allāh's religion by worshiping Him alone with no partners, because this is what the soul was specifically created for. The soul cannot be correct without

it and it cannot be completely corrupted with its presence. In fact, if a person knows with certainty that there is none worthy of worship except Allāh, then he will enter Jannah.

It is authentically reported from many different *aḥādīth* on the authority of 'Uthmān bin 'Affān, Abū Dharr, Mu'ādh bin Jabal, Abū Hurayrah, 'Utbān bin Mālik, 'Ubādah bin aṣ-Ṣāmit, and others that the Prophet ﷺ said that no one from the people of *tawḥīd* will remain in the Hellfire forever. Allāh will remove those who even have as little as a grain or a mustard seed of *īmān* from the Fire.

Indeed, I have spoken at length about the mistakes of the philosophers, including the treatise *Al-Mabda' wal-Ma'ād* by Abū 'Alī Ibn Sīnā, which he claims contains the secrets of their philosophies. I clarified the abundant ignorance and disbelief of their beliefs using their own language and the terms that they use. They affirm certain truths from the religion, but they also believe in certain falsehoods that oppose these truths. I clarified the aspects of their belief and disbelief in Islām as is required as a matter of being just and fair.

Indeed, Allāh commanded us to establish justice and commanded us to be fair to the different nations, as Allāh, the Most High, said to His Messenger:

﴿ أُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ﴾

"I [Muḥammad] have been commanded to establish justice among you."

[Sūrah ash-Shūrā 42:15]

And He, the Most High, said:

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ﴾

Mankind were one community and Allāh sent

prophets with glad tidings and warnings, and with them He sent the scripture in truth to judge between people in matters wherein they differed.

[Sūrah al-Baqarah 2:213]

And He, the Most High, said:

﴿ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ﴾

And We revealed with them the scripture and the balance (justice) that mankind may establish justice.

[Sūrah al-Ḥadīd 57:25]



Love of Allâh is the Basis of *Tawḥîd* in Terms of Actions

If the basis of practical *īmān* is the love of Allāh and His Messenger ﷺ, and the love of Allāh is the basis of practical *tawḥīd* and the basis of deification, which is to worship Allāh alone with no partners, then worship is the most complete form of love and the most complete form of submission, and this is Islām.

The worst sin is to associate partners with Allāh in worship. He, the Glorified, does not forgive *shirk*, but He forgives everything that is less than that for whomever He wills. *Shirk* can be either major or minor *shirk,* or hidden or clear *shirk*, as is reported in the *ḥadīth*:

الشرك في هذه الأمة أخفى من دبيب النمل. فقال أبو بكر الصديق رضالله عنه: يا رسول الله، إذا كان أخفى من دبيب النمل فكيف

نصنع به؟ فقال: ألا أعلمك كلمة إذا قلتها نجوت من قليله و كثيره؟ قل: اللهم إني أعوذ بك أن أشرك بك و أنا أعلم واستغفرك لما لاأعلم.

"*Shirk* in this *ummah* is more hidden than a crawling ant." So Abū Bakr ﷺ said, "If it is more hidden than a crawling ant, then what should we do about it?" So he said, "Did I not teach you a phrase that if you say it, you will be saved from a little of it and a lot of it? Say: 'O Allāh, I seek refuge in You from knowingly committing *shirk* with You and I seek Your forgiveness for what I do unknowingly.'"[1]

The basis of practical *shirk* is loving others as one would love Allāh. Allāh, the Most High, said:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴾

And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe love Allāh more (than anything else).

[Sūrah al-Baqarah 2:165]

Allāh informs us that there are those who perform *shirk* with Allāh by taking for worship others besides Allāh, and they love them the way they love Allāh. He also informs us in this verse that the believers love Allāh more than they love their false idols because they share their love between Allāh and their idols, but the believers make their religion purely and sincerely for Allāh, and the origin of religion is love for Allāh. They do not love anyone or anything the way they love Allāh and His Messenger ﷺ.

[1] This *ḥadīth* is not known from Abū Bakr aṣ-Ṣiddīq ﷺ, but a *ḥadīth* with similar wording is reported in Imām Aḥmad's *Musnad* on the authority of Abū Mūsā al-Ash'ari.

The Believers Love for Allâh's Sake & Hate for Allâh's Sake

Love of the Messenger ﷺ is from the love for Allāh, and likewise all love that is felt for Allāh's sake is love for Allāh. It is reported by al-Bukhārī and Muslim that the Prophet ﷺ said:

ثلاث من كن فيه وجد بهن حلاوة الإيمان: أن يكون الله ورسوله أحب إليه مما سواهما، وأن يحب المرء لا يحبه إلا لله، وأن يكره أن يعود في الكفر بعد أن أنقذه الله منه، كما يكره أن يقذف في النار.

There are three qualities, whoever has them will taste the sweetness of *īmān*: to love Allāh and His Messenger ﷺ more than anyone else; to love a person only for the sake of Allāh; and to hate to return to disbelief after Allāh has saved him from it, as much as he would hate to be thrown into the Fire.[2]

And he ﷺ said:

مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدِ اسْتَكْمَلَ الإِيمَانَ.

If anyone loves for Allāh's sake, hates for Allāh's sake, gives for Allāh's sake, and withholds for Allāh's sake, he will have perfect faith.[3]

Also, it is said that if two men love one another for the sake of Allāh, then the best of the two of them is the one who loves his companion more. This is because this love comes from the love for Allāh, and whoever's love for Allāh is the deepest is the best.

The best of all of creation was Muḥammad, the Messenger of Allāh ﷺ, and the best of creation after him is Ibrāhīm, as is reported in the authentic *ḥadīth*, and both are Allāh's *khalīl* (close friend).

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[2] Reported by al-Bukhārī (1/9) and Muslim (1/72).

[3] Reported by Abū Dāwūd (4/304), and al-Albānī declared it *ṣaḥīḥ* (authentic).

Khullah (friendship) is the utmost limit and a complete form of love, and because of this it is not possible to feel this for Allāh and another. The Prophet ﷺ said in an authentic *ḥadīth*:

لَوْ كُنْتُ مُتَّخِذًا من أهل الأرض خَلِيلاً لاتَّخَذْتُ أَبَا بَكْرٍ ولكن خَلِيلاً إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ.

If I was to have a *khalīl* from among the people of earth, it would be Abū Bakr, but your companion is Allāh's *khalīl*.[4]

Loving the actions that Allāh loves for Allāh's sake is the perfection of loving Him, because it is love of Allāh and for Allāh. Many people do not understand much of it, so they think that some types of love are for Allāh, but they are not for Allāh. They think that love for Allāh exists in affairs in which it doesn't exist; in fact, they could believe that the love for Allāh is present when it is, in fact, absent. They may believe some forms of love to be for Allāh, but they are not, like they believe that knowledge or worship or some other traits are present in some people and situations in which they are not. And they could believe many actions to be done for Allāh while that is not the reality.

Therefore, love is what Allāh loves of apparent and hidden actions, which are the obligations and *sunan* of the religion, and if you love for Allāh's sake, then that is loving Allāh, and this results in Allāh's love for His slaves, as it is reported in the authentic *ḥadīth* that Allāh, the Most High, said:

مَنْ عَادَى لِي وَلِيًّا، فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ

[4] Reported by Muslim (4402).

نَفْسِ عَبْدِي الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ.

Whosoever shows enmity to someone devoted to Me, I shall be at war with him. The most beloved thing to Me with which my slave seeks to draw near to Me is the religious duties I have enjoined upon him, and My slave continues to draw near to Me with *nawāfil* (supererogatory acts of worship) until I love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask something of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant it to him. I do not hesitate about anything as much as I hesitate about seizing the soul of My believing slave; he hates death and I hate hurting him.[5]

Likewise, loving Allāh's speech, names, and attributes also results in Allāh's love for His slave, as is mentioned in the authentic *ḥadīth* about the Ṣaḥābī who used to always read Sūrah al-Ikhlāṣ when he prayed. When his companions told the Prophet ﷺ about this, he said:

سلوه: لِمَ يفعل ذلك؟ فقال: لأنها صفة الرحمن، و أنا أحب أن أقرأ بها، فقال: أخبروه أن الله يحبه.

"Ask him why he does that." [The man] said, "Because it contains an attribute of ar-Raḥmān, and I love to pray with it." So he ﷺ said, "Tell him that Allāh loves him."[6]

And also, loving the angels, the prophets, and His righteous slaves, as 'Abdullāh bin 'Umar used to supplicate during Ḥajj:

اللَّهُمَّ اجْعَلْنِي أُحِبُّكَ، وَأُحِبُّ مَلَائِكَتَكَ، وَأَنْبِيَاءَكَ وَعِبَادَكَ الصَّالِحِينَ، اللَّهُمَّ حَبِّبْنِي إِلَيكَ وَ إِلى مَلَائِكَتِكَ وَأَنْبِيَائِكَ، وَعِبَادِكَ الصَّالِحِينَ.

O Allāh, make me love You, Your angels, Your prophets, and Your

[5] Reported by al-Bukhārī (6502).

[6] Reported by Muslim (1/557).

righteous slaves. O Allāh, make me beloved to You, Your angels, Your prophets, and Your righteous slaves.

Loving Allâh Requires Loving the Obligations that Allâh Loves

Loving Allāh requires loving the obligations that Allāh loves, as He, the Most High, said:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾

Say (O Muḥammad ﷺ to mankind): "If you (really) love Allāh then follow me (i.e., the Qur'ān and the Sunnah); Allāh will love you and forgive you of your sins." And Allāh is Oft-Forgiving, Most Merciful.

[Sūrah Āli 'Imrān 3:31]

Indeed, following His Messenger is one of the greatest things that Allāh obligated for His slaves and the most beloved to Him, and the thing that angers Him the most is someone who does not follow His Messenger. Therefore, if someone is honest in their claim of loving Allāh, then they will follow His Messenger without any change, and Allāh and His Messenger are more beloved to the slave than anyone or anything else.

Sins lessen one's love for Allāh in accordance to the amount of sins performed, but they will not remove the love for Allāh and His Messenger if the love is firm in the heart and as long as the sins are not due to hypocrisy. It is related in an authentic *ḥadīth* narrated by 'Umar bin al-Khaṭṭāb that there was a man who drank alcohol, so the Prophet ﷺ established the punishment upon him, but the man kept drinking alcohol, so someone said to him, "May Allāh curse you." So the Prophet ﷺ said:

لا تلعنه فإنه يحب الله ورسوله.

Do not curse him, for he loves Allāh and His Messenger.[7]

In this *ḥadīth* is evidence that we are forbidden from cursing someone specifically if he loves Allāh and His Messenger, even if he is a sinner.

Therefore, obligatory love results in the performance of the obligatory acts, and the preferred love results in the completion of the Sunnah acts, and disobedience lessens love. This is the meaning of ash-Shibli's[8] response when he was asked about love—he recited the following poetry:

You disobey the Lord and you claim you love Him;

This is inconceivable, a repugnant analogy.

If you truly loved Him, you would obey Him;

Indeed, a person is obedient to the one they love.

This is similar to the Prophet's saying:

لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهْوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ السارق حِينَ يَسْرِقُ وَهْوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ الخمر حِينَ يَشْرَبُهَا وَهْوَ مُؤْمِنٌ.

The fornicator is not a believer at the time of committing fornication, and a thief is not a believer at the time of committing theft, and a person is not a believer at the time of drinking alcohol.[9]

The point here is to differentiate between love for Allāh's sake and love for Allāh (which is included in love of Allāh) and love of other than Allāh, which is loving others alongside Allāh, as Allāh says:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ

[7] Reported by al-Bukhārī (8/158).

[8] He is Abū Bakr Dalaf bin Jaḥdar ash-Shiblī. He was one of the leaders of the Ṣūfis.

[9] Reported by al-Bukhārī (3/132).

﴿ كَحُبِّ اللَّهِ ﴾

And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh).

[Sūrah al-Baqarah 2:165]

So they love others alongside their Lord equally and take them as idols, but the believers make their religion purely for Allāh, so their love—which is the basis of their religion—is all for Allāh, and this is what Allāh sent with his messengers and revealed in His Books.

And He, the Most High, said:

﴿ قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا ﴾

Say: "If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment)."

[Sūrah at-Tawbah 9:24]

It is well-known that the believer's love for their Lord is deeper than the *mushrikūn*'s love for their Lord and their false idols, and that worshiping idols is the worst of all sins, as is narrated by 'Abdullāh bin Mas'ūd:

قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ» قُلْتُ ثُمَّ مَاذَا؟ قَالَ «أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»

قُلْتُ ثُمَّ مَاذَا؟ قَالَ «أَنْ تَزْنِيَ بِحَلِيلَةِ جَارِكَ» وَأَنْزَلَ اللَّهُ تَصْدِيقَ قَوْلِ
وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ ﷺ النَّبِيِّ
اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا.

I said, "O Messenger of Allāh, what is the worst sin?" He said, "That you worship another besides Allāh, while it is He who created you." I said, "Then what?" He said, "That you kill your child fearing that he will eat with you." I said, "Then what?" He said, "That you commit adultery with your neighbor's wife." Then Allāh revealed the confirmation of the Prophet's ﷺ speech: "And those who invoke (make *du'ā'* to) not any other *ilāh* (god) along with Allāh, nor kill such life as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse, and whoever does this shall receive the punishment." (Sūrah at-Tawbah 9:68)[10]

Therefore, supplicating to another alongside Allāh is to take other than Allāh as a deity alongside him and to love that thing as one loves Allāh, since the basis of worship is love.

تَعِسَ عَبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالْقَطِيفَةِ وَالْخَمِيصَةِ، تَعِسَ وَانْتَكَسَ، وَإِذَا
شِيكَ فَلَا انْتَقَشَ، إِن أُعْطِيَ رَضِيَ، وَإِن لَمْ يُعْطَ لَمْ يَرْضَ.

Wretched is the slave of the *dīnār*, the *dirham*,[11] the *qaṭīfah*, and the *khamīṣah*.[12] He is wretched time and time again. If he is pricked with a thorn, he doesn't attempt to remove it. If he is given something, then he is satisfied, and if he is not given anything, he is bitter.[13]

He called the people who are satisfied when they are given something and bitter and angry when they are denied anything "slaves of the *dīnār*, *dirham*, *qaṭīfah*, and *khamīṣah*," because these

[10] Reported by al-Bukhārī (6/18), Muslim (1/90), and others.

[11] Gold and silver coins.

[12] *Qaṭīfah* and *khamīṣah* are types of luxurious clothes.

[13] Reported with similar wording by al-Bukhārī (4/24) and by Ibn Mājah in his *Sunan* (2/1386).

things are what they love and strive for.

The Levels *al-'Ishq*

If people are infatuated with things from the creation instead of Allāh, so they are satisfied when they are present and bitter and upset when they are not, then this love is a form of worship, and the level of worship that is in it is dependent on the amount of satisfaction or anger they feel on account of its presence or absence.

This is why it is said that *al-'ishq* has different levels: connection (*al-'alāqah),* then longing (*aṣ-ṣabābah*), then infatuation (*al-ghirām*), and they say that the last level is to be enslaved by love (*tatayyum*). And *at-tatayyum* is worship; for example, Taymullāh is a name with the same meaning as 'Abdullāh. Therefore, the *'āshiq* (the one deep in love) in some instances may be a slave to the object of his infatuation.

Allāh the Exalted only mentioned this type of *al-'ishq* in the Qur'ān in conjunction with the *mushrikūn*, because al-'Azīz and his wife and the people of Egypt were *mushrikūn*, as Yūsuf said to them:

﴿ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِاللَّهِ وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَن نُّشْرِكَ بِاللَّهِ مِن شَيْءٍ ۚ ذَٰلِكَ مِن فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾ يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا أَنزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

Verily, I have abandoned the religion of a people who believe not in Allāh and are disbelievers in the Hereafter (i.e., the Kan'āniyyūn of Egypt who were polytheists and used to worship the sun and other false deities). And I have followed the religion of my fathers Ibrāhīm, Isḥāq, and Ya'qūb, and never could we attribute any partners whatsoever to Allāh. This is from the grace of Allāh to us and to mankind, but most men thank not (i.e., they neither believe in Allāh nor worship Him). O (my) two companions of prison, are separate lords better, or Allāh, the One, the Prevailing? You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allāh has sent down no authority. The command (or the judgment) is for none but Allāh. He has commanded that you worship none but Him; that is the (true) straight religion, but most men know not.

[Sūrah Yūsuf 12:37-40]

And Allāh, the Most High, said:

﴿ وَلَقَدْ جَاءَكُمْ يُوسُفُ مِن قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِّمَّا جَاءَكُم بِهِ ۖ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِن بَعْدِهِ رَسُولًا ۚ كَذَٰلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٤﴾ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ كَبُرَ مَقْتًا عِندَ اللَّهِ وَعِندَ الَّذِينَ آمَنُوا ۚ كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴾

And indeed, Yūsuf did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said, "No Messenger will Allāh send after him." Thus Allāh leaves astray he who is a *musrif* (a polytheist, oppressor, criminal, sinner who commits

great sins) and a *murtāb* (one who doubts Allāh's warning and His oneness). Those who dispute about the *āyāt* of Allāh, without any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant tyrant.

[Sūrah al-Ghāfir 40:34-35]

And He, the Most High, said:

﴿ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا ۖ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴾

And women in the city said, "The wife of al-'Azīz is seeking to seduce her (slave) young man. Indeed she loves him violently; verily, we see her in plain error."

[Sūrah Yūsuf 12:30]

Allāh mentioned that Yūsuf ﷺ guarded himself by making the religion sincerely for Allāh, and Allāh, the Most High, said:

﴿ وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَن رَّأَىٰ بُرْهَانَ رَبِّهِ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴾

And indeed she did desire him and he would have inclined to her desire had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.

[Sūrah Yūsuf 12:24]

So He, the Exalted, informs us that he refrained from "bad" and "crude" actions. What is intended by "bad" is desiring her and loving her, and what is meant by "crude" actions is *zinā* (illegal

sexual intercourse). A person may commit *zinā* but not be overcome by passion and longing, and vice versa. *Zinā* with the private parts is worse than committing a minor sin, such as looking or kissing, but willfully persevering upon *'ishq* (desire, longing, passion) and the things that accompany that, such as looking at women a lot, could be worse than committing *zinā* once. Allāh removes bad thoughts and crude behavior from those who are sincere to Allāh. Yūsuf was, of course, one of the sincere worshipers of Allāh. He worshiped Allāh alone, without associating any partners with Him, and he placed his trust in Allāh and sought aid from Him alone, as Allāh, the Most High, said:

﴿ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾ فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾

He said, "O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant." So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.

[Sūrah Yūsuf 12:33-34]

The Shayṭân Has No Authority Over the Believers

This is the actualization of His saying:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ

يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ ﴾

So when you want to recite the Qur'ān, seek refuge with Allāh from the Shayṭān, the outcast (the cursed one). Verily! He has no power over those who believe and put their trust only in their Lord. His power is only over those who obey and follow him (Shayṭān), and those who join partners with Him (Allāh).

[Sūrah an-Naḥl 16:98-100]

So Allāh informs us that the Shayṭān has no power over those who trust in Allāh, and that his power only extends to his allies. *Al-mutawalli* means "ally" or "friend," and it comes from the word *wilāyah*, which means "alliance." The basis of this word is love and acceptance, and likewise the basis of enmity (the opposite of alliance) is hatred and opposition. The *mutawallūn* are those who love what the Shayṭān loves and who accept him, so they are his worshipers, because they obey him and worship him by following his commands, as He, the Most High, said:

﴿ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ اعْبُدُونِي ۚ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴾

Did I not ordain for you, O Children of Ādam, that you should not worship the Shayṭān? Verily, he is a plain enemy to you, and that you should worship Me. That is a straight path.

[Sūrah Yā-Sīn 36:60-61]

The *shayāṭīn* (devils) may be men or *jinn*, and people worship them by way of desire and fear. He, the Most High, said:

﴿ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ

ۚ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ ﴿٧٥﴾ قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ
خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٧٦﴾ قَالَ فَاخْرُجْ مِنْهَا
فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ الدِّينِ ﴿٧٨﴾
قَالَ رَبِّ فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ
الْمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾ قَالَ فَبِعِزَّتِكَ
لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾
قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن
تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴾

(Allāh) said, "O Iblīs (Shayṭān)! What prevents you from prostrating yourself to one whom I have created with both My Hands? Are you too proud (to fall prostrate to Ādam) or are you one of the high exalted?" (Shayṭān) said, "I am better than he—You created me from fire, and You created him from clay." (Allāh) said, "Then get out from here, for verily, you are an outcast. Verily! My curse is on you till the Day of Recompense." (Shayṭān) said, "My Lord! Give me respite till the day the (dead) are resurrected." (Allāh) said, "Verily! You are of those allowed respite till the day of the time appointed." (Shayṭān) said, "By Your might, then I will surely mislead them all, except Your chosen slaves among them." (Allāh) said, "The truth and (nothing but) the truth I say. I will fill Hell with you (Shayṭān) and those of them (mankind) who follow you, together."

[Sūrah Ṣād 38:75-85]

So the Shayṭān swore: "I will surely mislead them all, except Your chosen slaves among them."

Indeed, Allāh informed us that the Shayṭān has no power over those

people. He said in Sūrah al-Ḥijr:

﴿ قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ۝٣٤ وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَىٰ يَوْمِ الدِّينِ ﴾

(Allāh) said, "Then, get out from here, for verily, you are *rajīm* (an outcast or a cursed one), and verily, the curse shall be upon you till the Day of Recompense."

[Sūrah al-Ḥijr 15:34-35]

﴿ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ۝٣٩ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴾

(Shayṭān) said, "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all, except Your chosen, (guided) slaves among them."

[Sūrah al-Ḥijr 15:39-40]

Allāh, the Most High, said:

﴿ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴾

Certainly, you shall have no authority over My slaves, except those who follow you of the *ghāwīn* (*mushrikūn* and those who go astray, criminals, polytheists, and evildoers, etc.).

[Sūrah al-Ḥijr 15:42]

And His saying *"except those who follow you from the ghāwīn"* is an exception that is separate from what it excludes from,[14] since the

[14] The word (إلا) means "except"; it is known as *adāh istithnā'* or "a tool of exception." There are two types: the connected and the disconnected. The first type is where the

slaves are those who worship, not those who are worshiped. As He, the Most High, said:

﴿ وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴾

And the slaves of the Most Beneficent (Allāh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words). they reply back with mild words of gentleness.

[Sūrah al-Furqān 25:63]

And He, the Most High, said:

﴿ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴾

A spring wherefrom the slaves of Allāh will drink, causing it to gush forth abundantly.

[Sūrah al-Insān 76:6]

And He, the Most High, said:

﴿ الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾ يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴾

Friends on that Day will be foes one to another except *al-muttaqūn* (the pious). (It will be said to the believers:) O My slaves! No fear shall be on you

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exception is connected to the first half of the sentence, like in the verse above: "... *and I shall mislead them all, except Your chosen slaves among them.*" Here, everyone will be misguided ***except*** Allāh's slaves. In the second verse, the exception is not connected to the first part of the sentence, i.e.: "*...you shall have no authority over My slaves, except those who follow you from the ghāwīn.*" Allāh states here that the Shayṭān has no power over His slaves and the only people who will follow him will be the *ghāwīn*. The exception is disconnected, so this means that *ghāwīn* are not from among Allāh's slaves. They are a second, separate group. He then mentions the proofs for this assertion.

this Day, nor shall you grieve, (you) who believed in Our *āyāt* and were Muslims.

[Sūrah az-Zukhruf 43:67-69]

And He, the Most High, said:

﴿ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴾

(It has been revealed to me that) when the slave of Allāh (Muḥammad ﷺ) stood up invoking (his Lord Allāh) in prayer to Him they (the *jinn*) just made 'round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).

[Sūrah al-Jinn 72:19]

And He, the Most High, said:

﴿ سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴾

Glorified (and Exalted) be He (Allāh) (above all that evil they associate with Him) Who took His slave (Muḥammad ﷺ) for a journey by night from al-Masjid al-Ḥarām (in Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, so that We might show him (Muḥammad ﷺ) of Our *āyāt* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.

[Sūrah al-Isrā' 17:1]

And He, the Most High, said:

﴿ وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي

﴿ وَالْأَبْصَارِ ﴾

And remember Our slaves Ibrāhīm, Isḥāq, and Ya'qūb, (all) owners of strength (in worshiping Us) and (also) of religious understanding.

[Sūrah Ṣād 38:45]

The Shayṭān has no power over the sincere slaves of Allāh, and his authority is only over those who take him as an ally and commit *shirk*, and he swears to tempt them all except the sincere slaves of Allāh. Allāh informs us that the Shayṭān has no authority over Allāh's slaves, only those who follow him from the *ghāwīn*.

Al-ghayy are the people who follow their desires, and the basis of that is love for other than Allāh, like the love for false deities, and that is *shirk*. Allāh, the Most High, said:

﴿ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ ﴾

His power is only over those who obey and follow him (Shayṭān), and those who join partners with Him (Allāh).

[Sūrah an-Naḥl 16:100]

From this it is clear that someone who has *ikhlāṣ* (sincerity), for as long as he is truly sincere, is safeguarded from this temptation and *shirk*, and temptation weakens sincerity and strengthens a person's desires for *shirk*.

The People of *'Ishq* Take the Shayṭân as an Ally & Associate Partners Through Him with Allâh

The Shayṭān loves *al-'ishq*, and many of the people of *'ishq* take him as an ally and commit *shirk* due to their lack of sincere love for Allāh. The Shayṭān and others are taken as partners alongside Allāh to

share in the love that should be for Him alone, so they become like deities and the people become slaves to them, the objects of their infatuations. So their *'ishq* contains love and desire for actions hated by Allāh, open and hidden sins, oppression, associating partners with those who have no authority, saying things about Allāh that have no basis in knowledge, etc., so there is within it major and minor *shirk*, unjust killing, fornication, lying, consuming people's wealth unjustly, and other things hated by Allāh and perpetrated by the people of *'ishq*. These actions come from an absence of sincere love for Allāh alone and sharing that love between Him and others, or making all of a person's love for something other than Allāh. These things breed certain actions, and if anyone perpetrates these actions, then that is a following of desires with no guidance from Allāh.

It was said in a narration that there is one thing under the heavens that is worshiped that is worse to Allāh than the following of desires. Allāh, the Most High, said:

﴿ أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴾

Have you (O Muḥammad ﷺ) seen him who has taken as his *ilāh* (god) his own desire? Would you then be a *wakīl* (a disposer of his affairs or a watcher) over him? Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the path (i.e., even worse than cattle).

[Sūrah al-Furqān 25:43-44]

Due to this, only those who commit *shirk* in their religion and have a weakness in their *ikhlāṣ* for Allāh will be tested with this kind of *'ishq*, because—as some have mentioned—the only thing that can fill the heart is the love for Allāh or the love for a person. Mankind

was created for the purpose of loving Allāh and it is the key to their happiness, as we have discussed previously.

But as for loving a person, then that is accompanied by problems, and because of that, the love for people loved for other than Allāh's sake does not fully occupy the heart unless the person loses his reasoning and understanding, and this only occurs due to a weakness of the person's love for Allāh and *ikhlāṣ* in his religion for Him. Therefore, he commits *shirk* and allows the Shayṭān to have a power over him until the Shayṭān tempts him and he becomes an ally of the Shayṭān, commits *shirk,* and is obedient to him.

Indeed, this person who loves other than Allāh may love that thing more than he obeys Allāh, to the extent that he may fight for the thing that he loves, like the believers fight in the way of Allāh. Hence, if his love is obedient to him and a slave for him from one aspect, then it is more likely that he is obedient to it and a slave to it from another aspect.

The Prophet ﷺ used to say:

شَارِبُ الخَمرِ كَعابِدِ وَثنٍ.

The one who drinks alcohol is like the worshiper of idols.[15]

Once 'Alī ﷺ passed by some people playing chess and he said, "What are these sculptures that you are all infatuated with?!" And I think he threw over the table.[16]

Additionally, Allāh mentioned alcohol, gambling, *anṣāb*, and *azlām* all in the same verse in His saying:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ۝٩٠ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ

[15] Reported by Ibn Mājah (2/1120). Al-Albānī declared this *ḥadīth* to be authentic.

[16] Ibn Kathīr mentioned this narration in his *tafsīr* for verse 52 of Sūrah al-Anbiyā'.

وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ
وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴾

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, *al-anṣāb*, and *al-azlām* (arrows for seeking luck or decision) are an abomination of Shayṭān's handiwork. So avoid (strictly all) that (abomination) so that you may be successful. The Shayṭān wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from *aṣ-ṣalāh* (the prayer). So will you not then abstain?

[Sūrah al-Mā'idah 5: 90-91]

When someone becomes intoxicated by alcohol, they usually remain in that state for a day or part of a day, yet when someone is intoxicated by desires and false love like *al-'ishq,* their intoxication is permanent. Allāh, the Most High, said about the people of Lūṭ:

﴿ لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴾

Verily, by your life (O Muḥammad ﷺ), in their wild intoxication, they were wandering blindly.

[Sūrah al-Ḥijr 15:72]

So what if the person escalates beyond the level of intoxication into the level of insanity? This is absolute insanity but not retardation, like the poetry of Muḥammad bin Ja'far's that he recited in his book *I'tilāl al-Qulūb*:

She said I was insane, so I said to her

Passion is worse than what afflicts mad men.

Time does not revive someone afflicted by passion;

Their madness is only overcome by death.

Another poet said:

Intoxication is intoxication from passion and intoxication from wine;
And when does the intoxicated become sober?

Therefore, a person intoxicated by love like this resembles the worshipers of idols and those obsessed with sculpting statues into human images.

Indeed, Allāh, the Most High, said:

﴿وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا﴾

And women in the city said, "The wife of al-'Azīz is seeking to seduce her (slave) young man; indeed, she loves him obsessively."

[Sūrah Yūsuf 12:30]

Meaning, she was infatuated with him to the point that the love had reached the pericardium,[17] which is a thick skin that surrounds and protects the heart. So due to this extreme love, one may take the object of desire as a deity that he loves in the same way he loves Allāh.

The Shayṭân Uses *al-'Ishq* to Divide & Create Enmity Between the Believers

The Shayṭān likes to cause enmity and hatred between the believers through alcohol and gambling, and to prevent them from remembering Allāh and praying to Him. In other words, he uses *al-'ishq* to create enmity and hatred and distract from the remembrance of Allāh and His worship. As we explained previously, every disobedience contains these two characteristics, and the mention of these

[17] In Arabic, the word for pericardium is *shighāf*, which comes from the root verb *shaghafa*, which is the word used in the verse to mean extreme feelings of love, passion, and infatuation.

two characteristics in relation to alcohol and gambling (which were among the last things to be prohibited) highlights the existence of those in the sins that were prohibited before them, such as murder, fornication, etc.

What is further evidence of this is that *zinā*—which arises from loving something other than Allāh, whether it is just looking or touching or the actual act of fornication—the *mushrikūn* are guilty of these acts more than the *mukhliṣūn* (those who love Allāh alone). Allāh, the Most High, said:

﴿ يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا ۗ إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۖ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۖ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۗ إِنَّهُمُ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴾

O Children of Ādam! Let not the Shayṭān deceive you, as he had your parents (Ādam and Ḥawwā') forced out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and his tribe (his tribe or soldiers from the *jinn*) see you from where you cannot see them. Verily, We made the *shayāṭīn* (devils) allies and helpers for those who believe not. And when they commit a *fāḥishah* (evil deeds, going 'round the Ka'bah naked, and every kind of unlawful sexual inter-

course, etc.), they say, "We found our fathers doing it, and Allāh has commanded us with it." Say: "Nay, Allāh never commands *fāḥishah.* Do you say of Allāh what you know not?" Say (O Muḥammad ﷺ): "My Lord has commanded justice and (said) that you should face Him only (i.e., in worship) in each and every place of worship, and invoke Him only, making your religion sincere to Him. As He created you, so shall you return (on the Day of Resurrection)." A group He has guided, and a group that deserved to be in error (because) they took the *shayāṭīn* as allies instead of Allāh, while they deem themselves to be guided.

[Sūrah al-A'rāf 7:27-30]

So Allāh informs us that He made the *shayāṭīn* allies for those who do not believe:

﴿ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ﴾

Will you then take him (Iblīs) and his offspring as allies instead of Me while they are enemies to you? What an evil exchange for the *ẓālimūn* (polytheists, and wrongdoers, etc.).

[Sūrah al-Kahf 18:50]

And He, the Most High, said:

﴿ إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ ﴾

His power is only over those who obey and follow him (Shayṭān), and those who join partners with Him (Allāh).

[Sūrah an-Naḥl 16:100]

Hence, if the Shayṭān's power is only over his allies, who follow and obey him and associate partners with Allāh through him, and Allāh says:

﴿ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴾

Certainly, you shall have no authority over My slaves, except those who follow you of the *ghāwīn* (*mushrikūn* and those who go astray, criminals, polytheists, and evildoers, etc.).

[Sūrah al-Ḥijr 15:42]

Then they (the Shayṭān's allies) must be the *ghāwīn*, about whom the Shayṭān says: "I will tempt and misguide all of them except Your sincere slaves."

Because of this, Allāh informs us that the Shayṭān's allies are those who:

﴿ وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۖ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾

And when they commit *fāḥishah*, they say, "We found our fathers doing it, and Allāh has commanded us with it." Say: "Nay, Allāh never commands *fāḥishah*. Do you say of Allāh what you know not?"

[Sūrah al-A'rāf 7:28]

So Allāh informs us that when the allies of the Shayṭān perform an evil deed, they use the actions of their forefathers as an evidence for their defense, and they claim that Allāh commands them to do these things. They are following conjecture when they say that Allāh commanded them with those actions and they are following their desire to blindly follow their forefathers and their followers.

This description contains an accurate exposition of many of those who attribute themselves to Islām from among the Ṣūfis, 'Ibādis, the *mutakallimīn*, the philosophers, and others, who declare the *fāḥishah* that Allāh and His Messenger forbade to be permissible, and the foundation of that is the *'ishq* that Allāh hates.

Many of them even declare it to be a part of the religion and believe they are drawing closer to Allāh with these acts, either due to the claim that it purifies and guides the soul or that it joins one's heart with the pictures and then that leads to the worshiping of Allāh alone, or that beautiful pictures are manifestations of the reality, and some even believe that the Lord descends into them and unites with them. Some of them believe this to be specific only to them, but some believe this unrestrictedly. They are the ones who say if they do a wicked deed: "This is what our fathers used to do and Allāh has commanded us to do it."

All of them commit *shirk* in accordance to that, and due to this, the infatuation and obsession with pictures becomes apparent in those who commit *shirk*, like the Christians, the monks, and those who resemble them from among the people of this *ummah*, such as many of the philosophers and Ṣūfis who are tempted by this phenomenon. So we find that they have many among them who take idols in worship besides Allāh, whom they love as they love Allāh, either religiously or due to desires or both. This is why you will find that they have an oath between the rich and poor, the kings and princes, from among the Ṣūfis, to worship others alongside Allāh in terms of these two aspects.

This is why you will find that many of them like to gather and listen to poetry and sounds that stir up feelings of shared love for ar-Raḥmān, idols, crosses, love for their brothers, their countries, and women. These things they listen to are the same as what the *mushrikūn* used to listen to, as He, the Most High, said:

﴿وَمَا كَانَ صَلَاتُهُمْ عِندَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً ۚ

﴿ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴾

Their prayer at the House (i.e., the Ka'bah) was nothing but whistling and clapping of hands. Therefore, taste the punishment because you used to disbelieve.

[Sūrah al-Anfāl 8:35]

The reason we have repeatedly mentioned that Allāh created His servants to worship Him—which combines both love and veneration of Him—is this point: If one happens upon the sweetness of *īmān* in his heart from believing in Allāh and His oneness, but then he replaces that with what he desires, then he is making his desires his god and he is making the Shayṭān and his offspring his allies against Allāh. What a wretched exchange for the *ẓālimūn* (oppressors)!

This is an alteration of the religion and a change of the *fitrah* (natural disposition) upon which Allāh created mankind. Allāh, the Most High, said:

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

So direct your face toward the religion, inclining to truth. [Adhere to] the *fitrah* of Allāh upon which He has created [all] people. No change let there be in Allāh's creation (i.e., the religion of Allāh); that is the correct religion, but most people know not.

[Sūrah ar-Rūm 30:30]

And He, the Most High, said:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾ إِن

يَدْعُونَ مِن دُونِهِ إِلَّا إِنَاثًا وَإِن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ﴿١١٧﴾ لَّعَنَهُ اللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ ﴾

Verily! Allāh forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases for sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away. They (all those who worship other than Allāh) invoke nothing but female deities besides Him (Allāh), and they invoke nothing but Shayṭān, a persistent rebel! Allāh cursed him. And he (Shayṭān) said, "I will take an appointed portion of your slaves. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change Allāh's creation."

[Sūrah an-Nisā' 4:116-119]

Allāh, the Most High, said, *"No change let there be in Allāh's creation."* Allāh's creations only exist the way Allāh creates them and they can only be created upon the *fitrah* that He creates them upon; however, some of the creation may change the *fitrah* of others, as the Prophet ﷺ said:

كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ، كَمَا تُنَاتَجُ الإِبِلُ مِنْ بَهِيمَةٍ جَمْعَاءَ هَلْ تُحِسُّ فِيهَا مِنْ جَدْعَاءَ.

Every child is born on the *fitrah* and it is his parents who make him a Jew or a Christian. Just as a camel is born complete—do you perceive any defect?[18]

[18] Reported by Imām Mālik in his *Muwaṭṭa'* (16/573).

The Basis of Worship is Love & the Basis of *Shirk* is Loving Others Alongside Allâh

The basis of worship is love, and the basis of *shirk* is loving others alongside Allāh, as Allāh mentioned in the story of Ibrāhīm, the leader of the monotheists and the Beloved Friend:

﴿ قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴾

He said, "Then do you see what you have been worshiping, you and your ancient fathers? Verily! They are enemies to me, except the Lord of the *'ālamīn* (mankind, *jinn*, and all that exists)."

[Sūrah ash-Shu'arā' 26:75-77]

Allāh, the Most High, said:

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ ﴾

Indeed, there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh; we have rejected you, and there has started between us and you hostility and hatred forever, until you believe in Allāh alone."

[Sūrah al-Mumtaḥinah 60:4]

Allāh's saying will make this point clear:

﴿ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۖ فَإِنِ

انتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴾

And fight them until there is no more *fitnah* (disbelief and worshiping of others along with Allāh) and (all and every kind of) worship is for Allāh (alone). But if they cease, let there be no transgression except against the oppressors.

[Sūrah al-Baqarah 2:193]

And He, the Most High, said:

﴿ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنِ انتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴾

And fight them until there is no more *fitnah* and the religion (worship) will all be for Allāh alone. But if they cease, then certainly, Allāh is All-Seer of what they do.

[Sūrah al-Anfāl 8:39]

Allāh commanded them to fight until there was no more *fitnah* and all worship is for Allāh, so He made the objective eradication of *fitnah* and the existence of all worship being for Allāh. Hence, the existence of *fitnah* negates the worship being for Allāh (alone), and the existence of all worship being for Allāh negates the existence of *fitnah*.

Fitnah is a category that includes doubts, desires, and the *fitnah* of those who take partners alongside Allāh and love them as they love Allāh, and this is the worst type of *fitnah*. Another form of *fitnah* is the *fitnah* of the people of the calf, as Allāh, the Most High, said:

﴿ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴾

(Allāh) said, "Verily! We have tried your people in

your absence, and as-Sāmiri[19] has led them astray."

[Sūrah Ṭā-Hā 20:85]

﴿ إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ ﴾

It is only Your trial by which You lead astray whom You will, and keep guided whom You will.

[Sūrah al-A'rāf 7:155]

And He, the Most High, said:

﴿ وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ﴾

And their hearts absorbed (the worship of) the calf because of their disbelief.

[Sūrah al-Baqarah 2:93]

It was said to Sufyān bin 'Uyaynah: "Indeed, the people of desires love the things they innovate into the religion with their desires with an extreme love." He replied, "Did you forget Allāh's saying: *'And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh.'* [Sūrah al-Baqarah 2:165]. And His saying: *'And their hearts absorbed (the worship of) the calf because of their disbelief.'* [Sūrah al-Baqarah 2:93]. And indeed, everything that is loved besides Allāh becomes a *fitnah* preventing the religion from being for Allāh alone."

Obsession (*'ishq*) for tangible things is one of the greatest *fitan*. Indeed He, the Most High, said:

﴿ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ ﴾

Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward

[19] As-Sāmirī was the man who made the golden calf for the Israelites to worship while Mūsā was on Mount Sinai.

(Paradise).

[Sūrah at-Taghābun 64:15]

And because of this, He, the Most High, said:

﴿ قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ﴾

Say: "If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment)."

[Sūrah at-Tawbah 9:24]

And He, the Exalted, said:

﴿ الم ۞ أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ۞ وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴾

***Alif, lām, mīm.* Do people think that they will be left alone because they say: "We believe" and will not be tested? And We indeed tested those who were before them. And Allāh will certainly make it known (the truth of) those who are true, and will certainly make it known (the falsehood of) those who are liars, (although Allāh knows all that before putting them to test).**

[Sūrah al-'Ankabūt 29:1-3]

What further clarifies this is that a man said to the Prophet ﷺ:

مَا شَاءَ اللَّهُ وَشِئْتَ، قَالَ: جَعَلْتَ لِلَّهِ نِدًّا، مَا شَاءَ اللَّهُ وَحْدَهُ.

"Whatever Allāh wills and you will." So he said, "Do you think to make me a partner with Allāh!? Rather! Whatever Allāh alone wills!"[20]

Loving Allâh Necessitates Striving for His Cause

Loving Allāh necessitates, without a doubt, that one must strive in His cause. Indeed, someone who loves Allāh and is loved by Him [must] love what He loves, hate what He hates, take as an ally those who take Allāh as their ally, and have enmity for those who have enmity towards Allāh. There can be no love unless this is the reality, and the amount of love depends on the strength or weakness of loving and hating for Allāh's sake. Indeed, love results in a person drawing near to the things he loves and away from things he dislikes, and when love is accompanied with rejecting the things that the loved one hates, then it is complete love.

[20] Reported by Imām Aḥmad in *Al-Musnad* (2/253).

05



Loving Those Who Have Enmity Towards Allâh Negates *al-Muḥabbah*

Loving Allāh's enemies negates love for Him. Allāh, the Most High, said:

﴿ لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴾

You (O Muḥammad ﷺ) will not find any people who believe in Allāh and the Last Day making

friendship with those who oppose Allāh and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such, He has written faith in their hearts, and strengthened them with *rūḥ* (proofs, light, and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the party of Allāh. Verily, it is the party of Allāh that will be the successful.

[Sūrah al-Mujādilah 58:22]

So He informs us that the believer must love Allāh and His Messenger more than anyone or anything else, as is reported in the agreed upon *ḥadīth:*

فَوَالَّذِي نَفْسِي بِيَدِهِ لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ والناس أجمعين.

And the believer does not love those who oppose Allāh and His Messenger, because this involves joining two things that are mutually exclusive. Loving Allāh and loving those who have enmity towards Him cannot be present in the same person.

If a person who loves Allāh also loves those who oppose Him, then that means he loves their objectives which are in opposition to Allāh, and that is forbidden. This is why it is not correct for the slave to love anyone more than Allāh and His Messenger, and one cannot be a believer except by fulfilling that. Therefore, there is no allegiance to Allāh without disavowal of those who oppose and have enmity for Allāh and His Messenger.

As for the believers who fight one another, they are not complete enemies because each one of them possesses a portion of *īmān* that the other loves, even if he also hates him; so in this case, each one feels both love and hate for the other. Likewise, all of their actions

will not necessarily be in accordance with the actions of one who loves Allāh, and all of the actions of the other faction will not be in accordance with someone who hates Allāh. In fact, both parties will always do acts that are not pleasing to Allāh, even if He does not hate him, and the other party must do acts that are pleasing to Allāh, since he is a believer. Therefore, each one must be given love in accordance to their *īmān*. And one should not love any actions from a believer that Allāh does not love, even if Allāh does not hate the believer. In fact, one should not love any mistakes or forgiven sins, even if the believer is not hated for those actions, because one should only love what Allāh and His Messenger love. Rather, one should love the righteous deeds that the believers strive to do.

This is something that a person will experience from themselves: that when you love something, you don't love the opposite of it; in fact, you hate it. It is not conceivable that a person can combine two complete and mutually exclusive emotions, but it is possible for there to be in the heart a portion of love and desire for something and a portion of love and desire for its opposite. Actually, this is very common among mankind, but neither love nor hate can be complete love or hate.

And this is how we may understand the Prophet's ﷺ saying:

لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهْوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ السَارِق حِينَ يَسْرِقُ وَهْوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ الخَمرَ حِينَ يَشْرَبُهَا وَهْوَ مُؤْمِنٌ.

The one who fornicates is not a believer at the time of fornicating and a thief is not a believer at the time of committing theft and a drinker of alcohol is not a believer at the time of drinking.[1]

Therefore, if a person's hate for what Allāh hates was complete hate, then he would never commit such an action. If he does do it, then it is either because his belief that Allāh hates this thing is weak, or the hatred itself is weak; both of these prevent complete *īmān*, which is obligatory.

[1] Reported by al-Bukhārī (3/132).

Love for Allâh & His Messenger is on Two Levels

Love for Allāh and His Messenger is on two levels: obligatory, which is the level of the *muqtaṣidīn* (those moderate in actions), and supererogatory, which is the level of the *sābiqīn* (those foremost in actions).

The first requires that Allāh and His Messenger are more beloved to him than anyone or anything else, by not loving anything that He hates, as Allāh, the Most High, said:

﴿ لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴾

You (O Muḥammad ﷺ) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such, He has written faith in their hearts, and strengthened them with *rūḥ* (proofs, light, and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the party of Allāh. Verily, it is the party of Allāh that will be the successful.

[Sūrah al-Mujādilah 58:22]

And that requires one to love all that Allāh has made obligatory,

and hate everything He has forbidden, and that is obligatory. Every believer must love what Allāh loves and hate what Allāh hates. Allāh, the Most High, said:

﴿ ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴾

That is because they followed that which angered Allāh, and hated that which pleased Him. So He made their deeds fruitless.

[Sūrah Muḥammad 47:28]

And He, the Most High, said:

﴿ وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَانًا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴾

And whenever there comes down a *sūrah* (chapter from the Qur'ān), some of them (hypocrites) say, "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief, and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief, and doubt, and they die while they are disbelievers.

[Sūrah at-Tawbah 9:124-125]

And He, the Most High, said:

﴿ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ ۖ وَمِنَ الْأَحْزَابِ مَن يُنكِرُ بَعْضَهُ ۚ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ

وَلَا أُشْرِكَ بِهِ ۚ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ ﴾

Those to whom We have given the Book (such as 'Abdullāh bin Salām and other Jews who embraced Islām) rejoice at what has been revealed unto you (i.e., the Qur'ān), but there are among the confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muḥammad ﷺ): "I am commanded only to worship Allāh (alone) and to not join partners with Him. To Him (alone) I call and to Him is my return."

[Sūrah ar-Ra'd 13:36]

As for the love of the *sābiqīn*, then it is to completely love that which Allāh loves of the *nawāfil* (voluntary acts of worship) and excellent virtues. This is the way those who are close to Allāh draw close to Him.

Abandoning Striving for Allâh's Cause is Due to an Absence of Complete Love & It is a Sign of Hypocrisy

It is well known that striving for Allāh's cause is one of the requirements of loving Allāh and His Messenger, because the objective of this is to attain what Allāh loves and repel what He hates.

Whoever does not possess the commitment to strive for Allāh's cause does not possess any of the obligatory love whatsoever, and he has *nifāq* (hypocrisy) in his heart, as He, the Most High, said:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴾

Only those are the believers who have believed in

Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allāh. Those! They are the truthful.

[Sūrah al-Ḥujurāt 49:15]

And the *ḥadīth* of Abū Hurayrah, as reported in *Ṣaḥīḥ Muslim*, in which the Prophet ﷺ said:

من مات ولم يغزُ، ولم يحدث نفسه بالغزو، مات على شعبة من النفاق.

He who dies without having fought in the cause of Allāh or without having thought of doing so, will die with one characteristic of hypocrisy in him.

And likewise, He, the Most High, combined these two in His saying:

﴿ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۚ لَا يَسْتَوُونَ عِندَ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ اللَّهِ ۚ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَالِدِينَ فِيهَا أَبَدًا ۚ إِنَّ اللَّهَ عِندَهُ أَجْرٌ عَظِيمٌ ﴾

Do you consider the providing of drinking water to the pilgrims and the maintenance of al-Masjid al-Ḥarām (in Makkah) as equal to the worth of those who believe in Allāh and the Last Day, and strive hard and fight in the cause of Allāh? They are not equal before Allāh. And Allāh guides not those people who are the *ẓālimūn* (polytheists and wrongdoers). Those who believed and emigrated, and strove hard and fought in Allāh's cause with

their wealth and their lives, are far higher in degree with Allāh. They are the successful. Their Lord gives them glad tidings of a mercy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. They will dwell therein forever. Verily, with Allāh is a great reward.

[Sūrah at-Tawbah 9:19-22]

And He, the Most High, compares the love in the two verses with His saying:

﴿ قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾

Say (O Muḥammad): "If your fathers, your sons, your brothers, your wives, your relatives, the wealth that you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allāh and His Messenger and striving in His cause, then wait until Allāh executes His command. And Allāh does not guide the defiantly disobedient people."

[Sūrah at-Tawbah 9:24]

And His saying:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ

لَائِمٍ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾

O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never afraid of the blame of the blamers. That is the grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.

[Sūrah al-Mā'idah 5:54]

So He informs us that those who are loved by Allāh and His Messenger are humble to the believers, stern towards the disbelievers, strive in the way of Allāh, and never fear the blame of the critics. As Allāh, the Most High, has stated in another verse:

﴿ مُّحَمَّدٌ رَّسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ﴾

Muḥammad is the Messenger of Allāh, and those who are with him are severe against disbelievers and merciful among themselves.

[Sūrah al-Fatḥ 48:29]

He describes them again as humble and merciful with their brothers, the allies of Allāh, and stern and harsh with Allāh's enemies, and they strive in the way of Allāh.

Al-jihād (striving, exerting effort) is derived from the word *juhd*, which means ability, power, strength, etc., which is greater than *jahd*, which means effort, exertion, strain, etc., because *aḍ-ḍammah* (جُ) is stronger than *al-fatḥah* (جَ), so a word with a *ḍammah* will have a stronger meaning than one with a *fatḥah*. For example, *al-jurḥ* is stronger than *al-jarḥ*, because *jurḥ* means wounded, while

jarḥ means the wound itself. Likewise, *al-kurh* and *al-karh*, as He, the Most High, said:

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴾

Fighting (for Allāh's cause) is ordained for you (Muslims) though you may dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.

[Sūrah al-Baqarah 2:216]

And He, the Most High, said:

﴿ وَلِلَّهِ يَسْجُدُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا ﴾

And unto Allāh (alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly.

[Sūrah ar-Ra'd 13:15]

Al-juhd denotes the utmost strength and ability, as He, the Most High, said:

﴿ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ۙ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾

Those who defame the believers who give charity (in Allāh's cause) voluntarily, and those who could not find to give charity (in Allāh's cause) except what is available to them, so they mock at them (believers); Allāh will throw back their mockery on them and

they shall have a painful torment.

[Sūrah at-Tawbah 9:79]

And in the *ḥadīth* where the Prophet ﷺ was asked about the best kind of *ṣadaqah*, he said:

جَهْدُ الْمُقِلِّ.

The efforts (*juhd*) of someone who does not possess much wealth.[2]

This is why the Prophet ﷺ said:

الْجِهَادُ سَنَامُ الْعَمَلِ.

Striving for Allāh's cause is the pinnacle of (good) deeds.[3]

Because it is the highest of objectives and capabilities, and the highest of *īmān*, like the hump of a camel, and it could be with difficulty or without.

Al-jahd, as mentioned, means effort or difficulty, and it may be accompanied by complete ability or without.

Therefore, *al-jihād* (striving) in the way of Allāh is a form of *juhd*, which is meant to emphasize complete ability and strength, so it involves two things:

1) To exhaust every possible effort and strength.

2) To use that effort to attain what Allāh loves and to repel what Allāh hates.

In light of this, people can be divided into four categories:

1) People who have ability, love, and desire, so they strive and work hard and they use their strength and abilities, not for Allāh but for someone or something else. This could either be something

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[2] Reported by Abū Dāwūd (2/93-94).

[3] Reported by at-Tirmidhī (3/104).

impermissible, such as fornication, oppression, *shirk*, speaking about Allāh without knowledge of the truth, etc.; or it could also be for something that is not beneficial but is permissible, for which there is no reward. This type is often accompanied by doubts that make it either for Allāh or for the Shayṭān.

2) People who have righteous desire, complete love for Allāh, and complete ability. These are the ones who love purely and are loved, and they strive in the way of Allāh and fear not the blame of the critics, such as the first to embrace Islām: the Muhājirūn and the Anṣār, and those who follow them upon righteousness until the Day of Resurrection.

3) People who have righteous desire and complete love for Allāh, but their capability is deficient, so they perform deeds of love and obedience in accordance with their abilities, not neglecting anything their strength allows. Their capability is limited and their love is complete, so they are with the previous group. There were many believers like this during the lifetime of the Prophet and many still remaining to this day. The Prophet ﷺ said about this group when he and the Ṣaḥābah had left Madīnah for a battle:

إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيرًا وَلاَ قَطَعْتُمْ وَادِيًا إِلاَّ كَانُوا مَعَكُمْ. قَالُوا: يَا رَسُولَ اللَّهِ وَهُمْ بِالْمَدِينَةِ قَالَ: وَهُمْ بِالْمَدِينَةِ، حَبَسَهُمُ الْعُذْرُ.

"There are some people in Madīnah who were with you all the time; you did not travel any portion of the journey nor cross any valley except that they were with you." The people said, "O Allāh's Messenger ﷺ! Even though they are in Madīnah?" He said, "Yes, because they were prevented by a genuine excuse."[4]

And Sa'd bin Abī Waqqāṣ said:

يا رسول الله الرجل يكون حامية القوم يسهم له مثلما يسهم لأضعافهم؟ فقال: يا سعد وهل تنصرون إلا بضعفائكم؟ بدعائهم وصلواتهم

[4] Reported by al-Bukhārī (4/26) and Muslim (3/1518).

واستغفارهم.

"O Messenger of Allāh! Do the men who fight for the protection of their people receive the same amount as the weak?" He ﷺ said, "O Sa'd, you are granted victory by way of your weak—with their *du'ā'*, their prayers, and their seeking forgiveness (for you)."[5]

4) People whose ability is limited and whose desire for the truth is also limited. They possess a desire for falsehood, of which Allāh is well aware. They are the weak from among the criminals, yet they still have some influence over the hearts of the people of falsehood, just as there are among the scholars, worshipers, and *zāhidīn* (ascetics) among the *mushrikīn* (idolators), the People of the Book, and the *munāfiqīn* (hypocrites) of this *ummah;* those who resemble the believing scholars and worshipers, and that is because the Shayṭān makes a parallel falsehood for everything that is good in the creation. Hence, the basis of all evil is *shirk* with Allāh and the basis of all good is *ikhlāṣ* (sincerity) for Allāh. Allāh the Exalted created the creation to worship Him alone with no partners, and He sent the messengers and revealed the holy books to establish that worship on earth, as He, the Most High, said:

﴿ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

And We did not send any messenger before you (O Muḥammad ﷺ) except We inspired him (saying), "*La ilāha illā Ana* [none has the right to be worshiped but I (Allāh)], so worship Me (alone)."

[Sūrah al-Anbiyā' 21:25]

And He, the Most High, said:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

[5] Reported by al-Bukhārī (4/36), Muslim (4/2024), and others.

And verily, We have sent among every *ummah* (community, nation) a messenger (proclaiming): "Worship Allāh (alone), and avoid (or keep away from) *ṭāghūt* (all false deities)."

[Sūrah an-Naḥl 16:36]

Worship Combines Complete Love & Complete Submission

Worship combines complete love and complete submission, so the worshiper loves and submits himself, unlike the one who loves one to whom he does not submit; rather, he loves that person or thing to attain something else that is loved, unlike the one who submits himself to someone he does not love (like someone submitting to a harsh and oppressive ruler); both of these are in no way worship.

Everything that is loved for other than Allāh's sake and aggrandized for other than Allāh tarnishes one's worship, as the Prophet ﷺ said in the authentic *ḥadīth:*

تَعِسَ عَبدُ الدِينَارِ والدِرْهَم ِوالقَطِيفَة ِوالخَمِيصَةِ، تَعِسَ وَانْتَكَسَ، وَإِذَا شِيكَ فَلاَ انْتَقَشَ، إن أُعْطِىَ رَضِيَ، وإن لَمْ يُعْطِ لَمْ يَرْضَ.

Wretched is the slave of the *dīnār*, the *dirham*, the *qaṭīfah* (a thick silk cloak), and the *khamīṣah* (a garment). He is wretched time and time again. If he is pricked with a thorn, he doesn't attempt to remove it. If he is given something, then he is satisfied, and if he is not given anything, he is bitter.[6]

And that is like what is reported in the *ḥadīth*:

الشرك في هذه الأمة أخفى من دبيب النمل. فقال أبو بكر الصديق رضالله عنه: يا رسول الله، إذا كان أخفى من دبيب النمل فكيف

[6] Reported with similar wording by al-Bukhārī (4/24) and Ibn Mājah in his *Sunan* (2/1386).

نصنع به؟ فقال: ألا أعلمك كلمة إذا قلتها نجوت من قليله و كثيره؟ قل: اللهم إني أعوذ بك أن أشرك بك و أنا أعلم واستغفرك لما لاأعلم.

"*Shirk* in this *ummah* is more hidden than a crawling ant." So Abū Bakr ﷺ said, "If it is more hidden than a crawling ant, then what should we do about it?" So he said, "Did I not teach you a phrase that, if you say it, you will be saved from a little of it (i.e., *shirk)* and a lot of it? Say: 'O Allāh, I seek refuge in You from knowingly committing *shirk* with You and I seek Your forgiveness for what I do unknowingly.'"

There is no *ummah* (nation) that practices *tawḥīd* greater than this *ummah;* because of this, Shiddād bin Aws said:

يا نعايا العرب يا نعايا العرب، إن أخوف ما أخوف عليكم الرياء والشهوة الخفية.

Beware, O Arabs! Beware, O Arabs! The thing I fear the most for you is *ar-riyā'* (showing off) and the hidden desire.

Abū Dāwūd said that "hidden desire" means love for leadership.

And in the *ḥadīth* reported by at-Tirmidhī on the authority of Ka'b bin Mālik, the Prophet ﷺ said:

ما ذئبان جائعان أرسلا في غنم بأفسد لها من حرص المرء على المال والشرف، لدينه.

Two hungry wolves sent in the midst of a flock of sheep are no more destructive to them than a man's greed for wealth and fame is to his religion.[7]

At-Tirmidhī declared this *ḥadīth* to be good and authentic. And one's commitment to *tawḥīd* will be in accordance to the strength of one's love and hate.

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[7] Reported by at-Tirmidhī (4/16-17).

Indeed, Allāh, the Most High, said:

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴾

And most of them believe not in Allāh except that they attribute partners unto Him.

[Sūrah Yūsuf 12:106]

It is reported that Abū Bakr ﷺ said to the Prophet ﷺ:

يا رسول الله، إذا كان أخفى من دبيب النمل فكيف نصنع به؟ فقال: ألا أعلمك كلمة إذا قلتها نجوت من قليله و كثيره؟ قل: اللهم إني أعوذ بك أن أشرك بك و أنا أعلم واستغفرك لما لاأعلم.

"If it is more hidden than a crawling ant, then what should we do about it?" So he said, "Did I not teach you a phrase that, if you say it, you will be saved from a little of it (i.e., *shirk*) and a lot of it? Say: 'O Allāh, I seek refuge in You from knowingly committing *shirk* with You and I seek Your forgiveness for what I do unknowingly.' "[8]

So he commanded him to seek refuge from the known *shirk* by asking Allāh for forgiveness, because asking for forgiveness and *tawḥīd* completes one's religion.

As Allāh, the Most High, said:

﴿ فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴾

So know (O Muḥammad ﷺ) that *lā ilāha ill-Allāh* (none has the right to be worshiped but Allāh), and ask forgiveness for your sin, and also for (the sins of) believing men and believing women. And Allāh knows well your moving about, and your place of

[8] This *ḥadīth* was mentioned previously.

rest (in your homes).

[Sūrah Muḥammad 47:19]

And He, the Most High, said:

﴿ الر ۚ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ۝١ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنَّنِي لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ۝٢ وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُم مَّتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۖ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴾

***Alif, lām, rā.* (This is) a book, the verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allāh), Who is All-Wise and Well-Acquainted (with all things).**

[Sūrah Hūd 11:1-3]

And in the *ḥadīth*:

إن الشيطان قال: أهلكت بني آدم بالذنوب، وأهلكوني بلا إله إلا الله والاستغار، فلما رأيت ذلك بثثت فيهم الأهواء، فهم يذنبون ولا يستغفرون، لأنهم يحسبون أنهم يحسنون صنعا.

Indeed, the Shayṭān said, "I destroy Banī Ādam with sins, and they destroy me with *lā ilāha ill-Allāh* and seeking forgiveness, so then I thought to spread desires among them so they would sin and not seek forgiveness because they think they are doing good."[9]

Therefore, whoever makes his desires like his god, then he becomes someone who worships his desires, and his evil deeds will be beautified for him and he will see them to be good. Allāh, the Most High, said:

[9] This *ḥadīth* is weak.

﴿ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾ قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴾

Do then those who disbelieve think that they can take My slaves as *awliyā'* (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers. Say (O Muḥammad ﷺ): "Shall we tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!"

[Sūrah al-Kahf 18:102-104]

And He, the Most High, said:

﴿ أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَىٰ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ كَاذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴾

[Fir'awn said] "The ways of the heavens, and I may look upon the God of Mūsā, but verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the (right) path, and the plot of Fir'awn led to nothing but loss and destruction (for him).

[Sūrah Ghāfir 40:37]

And Allāh, the Most High, said:

﴿ وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ ۖ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ

نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾ إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ غَرَّ هَٰؤُلَاءِ دِينُهُمْ ۗ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

And (remember) when the Shayṭān made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (on the Battle of Badr) and verily, I am your neighbor (for each and every help)." But when the two forces came in sight of each other, he ran away and said, "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allāh, for Allāh is severe in punishment." When the hypocrites and those in whose hearts was a disease (of disbelief) said, "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.

[Sūrah al-Anfāl 8:48-49]

And He, the Most High, said:

﴿ وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴾

And so, to many of the *mushrikūn* their partners' (false deities) have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allāh had willed, they would not have done so. So leave them alone with their fabrications.

[Sūrah al-An'ām 6:137]

The perfection of one's religion depends on performing the obliga-

tions and abandoning the prohibitions, and the basis of action and abstinence is *al-ḥubb* and *al-bughḍ* (love and hate). Hence, if one abandons an obligation or performs a prohibition, then that is due only to a deficiency in *īmān*, which is belief and loving what Allāh loves and hating what Allāh hates.

Things that are loved can be split into two categories:

1) That which is loved for its own sake.

2) That which is loved for the sake of something else.

There must be something that is loved for its own sake, and the only thing that is legislated to be loved for its own sake is Allāh, the Most High, and likewise nothing deserves to be glorified for its own sake other than Him.

Everything that Allāh commands to be loved and glorified should only be loved for Allāh and its glorification is the worship of Allāh. Allāh is the beloved and the glorified and the eternal object of love and glorification. Everything else apart from Allāh should be loved for His sake; one loves what Allāh loves. Complete love is to love the things that your beloved loves, and to hate the things your beloved hates, and the following *ḥadīth* bears witness to this:

أوثق ما عرى الإيمان الحب في الله والبغض في الله.

The most trustworthy sign of *īmān* is loving for Allāh's sake and hating for Allāh's sake.[10]

And it is reported in the *Sunan*:

مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدِ اسْتَكْمَلَ الإِيمَانَ.

If anyone loves for Allāh's sake, hates for Allāh's sake, gives for Allāh's sake, and withholds for Allāh's sake, he will have perfect faith.[11]

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[10] Reported by Aḥmad in *Al-Musnad* (4/286). Al-Albānī declared it to be *ḥasan* (good).

[11] *Sunan Abī Dāwūd* (4/4681). Al-Albānī declared it authentic.

Whoever loves other than Allāh or glorifies other than Allāh for its own sake, then they have committed *shirk*, and if it is loved in order to arrive at or attain something else that is loved or to glorify something other than Allāh, then this is also a branch of *shirk*. Allāh the Exalted never legislated for mankind to worship anything other than Him or to worship another deity as an intercessor between mankind and Allāh, as He, the Most High, said:

﴿ وَاسْأَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا أَجَعَلْنَا مِن دُونِ الرَّحْمَٰنِ آلِهَةً يُعْبَدُونَ ﴾

And ask (O Muḥammad ﷺ) those of Our messengers whom We sent before you: "Did We ever appoint gods to be worshiped besides the Most Beneficent (Allāh)?"

[Sūrah az-Zukhruf 43:45]

And He, the Most High, said:

﴿ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا ۖ وَمَأْوَاهُمُ النَّارُ ۚ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴾

We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He had sent no authority; their abode will be the Fire, and how evil is the abode of the wrongdoers.

[Sūrah Āli 'Imrān 3:151]

It is *Shirk* to Love or Glorify Something as You Would Allâh

Hence, whoever loves something like they love Allāh or glorifies

something as they would glorify Allāh, then he has made that thing a partner alongside Allāh, even if they say, "We only worship them to draw close to Allāh; they are our intercessors."

Allāh, the Most High, said:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾

And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe love Allāh more (than anything else).

[Sūrah al-Baqarah 2:165]

In other words, they love them the same way they love Allāh, but the believers love Allāh more, because their love is sincere for Allāh alone, so they do not join in worship anything besides Allāh, because this would necessitate a deficiency in their love of Allāh and Allāh does not accept that, as is reported in the *ḥadīth*:

قَالَ اللَّهُ عَزَّ وَجَلَّ أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ فَمَنْ عَمِلَ لِي عَمَلاً أَشْرَكَ فِيهِ غَيْرِي فَأَنَا مِنْهُ بَرِيءٌ وَهُوَ لِلَّذِي أَشْرَكَ.

Allāh says, "I am the Most Self-Sufficient and I have no need for an associate. Thus, he who does an action for someone else's sake as well as Mine will have that action renounced by Me and he will belong to the one he associated with Me."

The believer, who loves Allāh and His Messenger more than anything else, should love what Allāh and His Messenger love more than what they do not love, and they should hate that which Allāh and His Messenger hate; so they should not love something that Allāh hates more than something that is loved by Allāh.

Complete *muḥabbah* (love) results in complete *irādah* (want, desire, etc.), which infers that one is both willing and ready to act upon

that want or desire. Complete *bughḍ* (hate) results in a complete lack of desire and willingness to perform an action. Therefore, if the slave is able to do something that is loved by Allāh, but doesn't, then that is due to the weakness of love in his heart for that thing or the presence of love for something else, such as love for his family or wealth, as that can prevent someone from performing an action loved by Allāh. As He, the Most High, said:

﴿ قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ﴾

Say: "If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment)."

[Sūrah at-Tawbah 9:24]

And the Messenger ﷺ said:

وَالَّذِي نَفْسِي بِيَدِهِ لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ والنَاسِ أَجمَعِين.

By Him in Whose Hands is my life, none of you will have faith till he loves me more than his father and his children.[12]

And 'Umar ﵁ said:

يَا رَسُولَ اللَّهِ لأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلاَّ مِنْ نَفْسِي. فَقَالَ النَّبِيُّ

[12] Reported by al-Bukhārī (1/14).

صلى الله عليه وسلم "لاَ وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ ." فَقَالَ لَهُ عُمَرُ فَإِنَّهُ الآنَ وَاللَّهِ لأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي. فَقَالَ النَّبِيُّ صلى الله عليه وسلم" الآنَ يَا عُمَرُ.

"O Allāh's Messenger ﷺ! You are dearer to me than everything except my own self." The Prophet (ﷺ) said, "No, by Him in Whose Hand is my soul, (you will not have complete faith) till I am dearer to you than your own self." Then 'Umar said to him, "Now, by Allāh, you are dearer to me than my own self." The Prophet ﷺ said, "Now, O 'Umar (you are a believer)."[13]

If the action that is abandoned is obligatory, then it will reduce the status of the *muqtaṣidīn* (careful, astute, etc.) from among the People of the Right (i.e., the Muslims) until one seeks forgiveness or the bad deed is wiped away by performing a good deed. If the action is supererogatory, then it detracts from one's nearness to Allāh. If a person performs an act that is disliked by Allāh, then it is due to a weakness in *īmān* or the strength of the desire overcoming one's *īmān*.

People Only Disobey Allâh Due to a Weakness in *Îmân*

People do not commit sins—such as *zinā*, oppressing others, *shirk*, speaking about Allāh without knowledge, etc.—unless the foundation of their *īmān* is weak or it is incomplete, or due to a lack of understanding and faith, or due to a weakness of their love and hate.

If the basis of *īmān* is correct, which is belief and affirmation, then a believer would feel dislike and hate while perpetrating these sins. If the believer does these actions due to being overcome by desire, then the believer should hate that action, and he should fear Allāh's

[13] Reported by al-Bukhārī (8/198).

punishment and hope for His mercy, either by seeking forgiveness or by performing good deeds, etc.

However, if a person does not hate that forbidden action and does not fear the punishment or hope for forgiveness, then he is not a believer at that moment; rather, he is a disbeliever or a hypocrite.

Every bad deed a believer does should be followed by a good deed, but sometimes a person's strong desire to perform a wicked deed may cause that thing to appear beautiful to him, and he may convince himself that there is some benefit for him by doing that action. This is following one's doubts and desires. This may oppose some of *īmān* or may even overcome it, until a person is no longer a believer in the obligatory part of *īmān*, as the Messenger ﷺ said:

لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهْوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهْوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ حِينَ يَشْرَبُهَا وَهْوَ مُؤْمِنٌ.

The one who commits *zinā* (illegal sexual intercourse) is not a believer at the time of committing the *zinā,* and a thief is not a believer at the time of committing theft, and a drinker of alcohol is not a believer at the time of drinking.

When a person commits these sins, he becomes a follower of the Shayṭān and he beautifies for him the bad deeds until they seem like something good, so when he commands him to do that evil act, he obeys, and this is an example of committing *shirk* with the Shayṭān. As He, the Most High, said:

﴿ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۗ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِن دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۚ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴾

And (remember) when We said to the angels: "Prostrate to Ādam." So they prostrated, except Iblīs (Shayṭān). He was one of the *jinn*; he disobeyed

the command of his Lord. Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me, while they are enemies to you? What an evil exchange for the wrongdoers.

[Sūrah al-Kahf 18:50]

And He, the Most High, said:

﴿ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ اعْبُدُونِي ۚ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴾

Did I not ordain for you, O Children of Ādam, that you should not worship Shayṭān? Verily, he is a plain enemy to you. And that you should worship Me (alone). That is a straight path.

[Sūrah Yā-Sīn 36:60-61]

This is why only the *mukhlaṣīn*[14] can be free from the trials and temptations of the Shayṭān, as Allāh, the Most High, says about Iblīs:

﴿ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴾

(Iblīs) said, "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. Except Your chosen, (guided) slaves among them."

[Sūrah al-Ḥijr 15:39-40]

And He, the Most High, said:

﴿ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴾

[14] Those who are sincere in their worship of Allāh and make their religion purely for Him alone.

Certainly, you shall have no authority over My slaves, except those who follow you of the *ghāwīn* (*mushrikūn* and those who go astray, criminals, polytheists, and evildoers, etc.).

[Sūrah al-Ḥijr 15:42]

And He, the Most High, said:

﴿ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ ﴾

Verily! He (Shayṭān) has no power over those who believe and put their trust only in their Lord (Allāh). His power is only over those who obey and follow him (Shayṭān), and those who join partners with Him (Allāh).

[Sūrah an-Naḥl 16:99-100]

Therefore, if the Shayṭān only has authority over those who do *shirk* with him or through him, then everyone who obeys the Shayṭān by disobeying Allāh has effectively granted the Shayṭān authority over themselves and has become among those who commit *shirk*[15] with the Shayṭān in accordance with that.

The Shayṭān recruits mankind as his allies in accordance to the weakness or lack of *īmān* that they possess, as Allāh, the Most High, said:

﴿ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴾

Verily, We made the *shayāṭīn* (devils) *awliyā'* (protectors and helpers) for those who believe not.

[Sūrah al-A'rāf 7:27]

[15] This is the minor *shirk* that does not remove one from Islām. The Shaykh will clarify this point in the following paragraphs.

And He, the Most High, said:

﴿ وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴾

And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allāh) (i.e., this Qur'ān and worship of Allāh), We appoint for him Shayṭān to be a *qarīn* (an intimate companion) to him. And verily, they (the *shayāṭīn*) hinder them from the path (of Allāh), but they think that they are guided aright! Till, when (such a one) comes to Us, he says (to his *qarīn*), "Would that between me and you were the distance of the two easts (or the east and west)"; the worst (type of) companion (indeed)!

[Sūrah az-Zukhruf 43:36-38]

And He, the Most High, said in the story of Yūsuf عليه السلام:

﴿ وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَن رَّأَىٰ بُرْهَانَ رَبِّهِ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴾

And indeed, she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.

[Sūrah Yūsuf 12:24]

The *ḥadīth* of Jābir reported in *Ṣaḥīḥ Muslim* also bears witness to this:

إِنَّ عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ فَيَبْعَثُ سَرَايَاهُ فَيَفْتِنُونَ النَّاسَ.

The throne of Iblīs is upon the ocean and he sends out his soldiers in order to put people to trial.[16]

Indeed, everything that Allāh forbids is from the branches of disbelief and its types, just as everything that He commands with is from *īmān* and *ikhlāṣ* (sincerity) for Allāh's religion. Because of this, He, the Most High, said:

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

And fight them until there is no more *fitnah* (disbelief and polytheism) and the religion (worship) will all be for Allāh (alone).

[Sūrah al-Anfāl 8:39]

However, it could be major or minor *shirk*, depending on how it relates to *īmān*, so if it is in connection with something that Allāh prohibited while the person believes in its prohibition, hates the act, fears its punishment, and hopes for mercy, then this is not major *shirk*. But if a person treats his desires like a god besides Allāh and loves them as he loves Allāh, then this is major *shirk*, and there are many different levels of this.

There are many people who possess an amount of *īmān* and *tawḥīd* that will save them from Allāh's punishment, but they fall into this type of action without realizing that it is, in fact, *shirk*. In fact, they do not even know that Allāh has forbidden it, and the message of that has yet to reach them, so Allāh says about these people:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

And We never punish until We have sent a messenger (to give warning).

[Sūrah al-Isrā' 17:15]

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[16] Reported by Muslim (4/2167).

There are many of these kinds of people in the places and time periods where the message of Islām and those who received the message were minimal. Those people may possess with them a portion of *īmān* that will allow them mercy, and many will be excused due to this *īmān* for actions that others—upon whom the proof was established—will be punished for.[17]

The Shaytân Beautifies the *Ḥarâm* & Makes it Seem *Ḥalâl*

It is necessary to know that the slave deserves the punishment for *shirk* and other lesser sins on the condition of receiving and understanding the message of the foundations of Islām and its branches. When ignorance became common and widespread, the Shayṭān beautified the prohibited deeds that Allāh hates, and many of the people did not know that these actions were forbidden and hated by Allāh; in fact, many believed that these actions were loved by Allāh and commanded by Him, and that these actions could contain certain rewards. These people follow their doubts and desires. They may even know that something is forbidden, but they deceptively and hypocritically present it in a way that it appears permissible. These are not the believers whom Allāh and his Messenger love, who perform bad deeds believing them to be impermissible, who hate wicked deeds and are fearful and hopeful.

These situations contain three categories. We shall mention examples of that pertaining to forbidden actions, about which Allāh, the Most High, said:

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[17] To summarize the words of the Shaykh: When a person commits a sin, it can be major or minor *shirk* or disbelief depending on that person's belief or knowledge pertaining to that act. For example, if a person does *zinā* knowing and believing that it is a sin and that, if Allāh wills, he will be punished, then this is minor *shirk* or disbelief and this person is a sinner, not a disbeliever. If the person believes his *zinā* to be permissible, then this person has committed major disbelief and is a disbeliever, unless he is ignorant of Allāh's prohibition.

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾

Say (O Muḥammad ﷺ): "The things that my Lord has indeed forbidden are *al-fawāḥish* (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge."

[Sūrah al-A'rāf 7:33]

Therefore, Allāh the Exalted forbade *al-fawāḥish*, as mentioned. And Allāh, the Most High, said:

﴿ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴾

And those who guard their chastity (i.e., private parts, from illegal sexual acts), except from their wives or (the captives and slaves) that their right hands possess; for them, they are free from blame.

[Sūrah al-Mu'minūn 23:5-6]

So only a woman to whom one is married or a woman whom his right hand possesses is permissible for him. Allāh mentions the conditions for that to be permissible in His saying:

﴿ وَغَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ﴾

...not adulterous, nor taking boyfriends.

[Sūrah an-Nisā' 4:25]

And His saying:

﴿ الْغَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ﴾

...not engaging in unlawful sexual intercourse or taking (secret) lovers.

[Sūrah al-Mā'idah 5:5]

It is reported by al-Bukhārī on the authority of 'Ā'ishah that before the Jāhiliyyah period, there were four types of marriage: the women of the flags,[18] who were prostitutes, and the paternity of a child would be decided in their case by a *qā'if.*[19] Another type was a woman who had intercourse with a small group of men and the paternity would be determined by the woman's choice. She also mentioned the *istibḍā'* marriage,[20] and the last type was the traditional form of marriage that Allāh permitted.[21]

Hence, the Shayṭān made something *ḥarām* that resembled something *ḥalāl;* even though it was given a different name, there was some overlap in meaning, so Allāh permitted a man to have intercourse with his wife or his female slave and forbade the taking of secret boyfriends or girlfriends, even though the relationship between them may be similar in both cases.

Another example of this that is less obvious are men who befriend women or young men and say this is friendship for Allāh's sake (or brotherhood) as long as there is no fornication like between boyfriends and girlfriends. This is what they display to people, and the people accept and support it. These people think that if they love how a young man or a woman looks due to their beauty, then this is a form of loving Allāh, as long as there is no fornication.

This is clear misguidance, error, and a distortion of the religion,

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[18] They were known as Aṣḥāb ar-Rāyāt (People of the Flag) because they would put a flag in front of their home announcing their vocation for any willing customers.

[19] A man who was an expert at recognizing the likeness of a child to his father.

[20] *Istibḍā'* was when a man would send his wife to have intercourse with another man in order to have a son from a noble lineage.

[21] *Ḥadīth* reported by al-Bukhārī (7/15-16).

because they take something disliked by Allāh and claim it to be something loved by Him, and this is a form of *shirk*, and the one who is loved and aggrandized in this manner is a *ṭāghūt* (false deity).

The belief that the enjoyment of loving, looking at, or touching a young man or woman who is not your wife is for Allāh and is loving for His sake is disbelief and *shirk*, like the belief that the love of idols is love for Allāh's sake, and that coming together for fornication is cooperating upon goodness and piety or is a form of worship for Allāh's sake, and so on.

To believe that these things which Allāh and His Messenger ﷺ clearly forbade could be from Allāh's religion is a form of *shirk* and disbelief.

There are things that can cause doubts if encountered by those who do not possess knowledge, such as the incorrect notion held by many so-called scholars and worshipers that listening to music could be worship, and many of those who are weak in knowledge and *īmān* think that enjoying the beauty of these men and women could be a form of worship.

After this misguidance and what it contains of temptation, they are four categories:

1) A group who believe that this is for Allāh and limit their actions to that, as is often found among many of the common soldiers and the ascetics.

2) A group who know that this is not for Allāh's sake, yet they promote this out of hypocrisy and treachery. These people are better than the last group from the aspect that they are more likely to repent from these actions, but are worse from the perspective that they perpetrate what they know to be forbidden.

3) A group whose objective is the major sins that lie behind that, so sometimes they will act like those oppressive people who believe that this love is for Allāh, so they do something for Allāh

and they do this for other than Allāh, and sometimes they act like one of the hypocritical *ghāwīn* who display that this love is for Allāh, but actually they are acting for Shayṭān. Therefore, they combine this lie and this major sin. They compare their friendship and brotherhood to marriage due to the resemblance of the joining and coupling that is involved and the pairing that occurs in a marriage, and they resemble those who love one another for Allāh's sake, except that those who believe in Allāh have a deeper love for Allāh.

The love of those who love one another for the sake of Allāh is aggrandized, strengthened, and made firm, unlike the satanic friendship, which is built upon wickedness. This has become common and widespread to the extent that people have even called it marriage, and they say, "They have married," as say some of the criminals, sinners, and hypocrites who belittle Allāh's verses, and those who are present laugh and find their jokes amusing.

The belief that this is love for Allāh's sake results in those criminals, sinners, and hypocrites saying: "The beardless is loved by Allāh, and those who wear beards are His enemy." And that amuses them and they laugh, and this leads some of those who shave their beards to believe it to be true and to think they are from among those about whom the Prophet ﷺ said:

إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيلَ: إِنِّي قَدْ أَحْبَبْتُ فُلاَنًا.

When Allāh loves a slave, He calls Jibrīl, (saying), "Indeed, I love so-and-so."[22]

So they become excited, thinking that they and the *ghāwīn* are loved.

The other type of *ḥalāl* intercourse is the possession of your right hand, so a woman may own a man or a man may own a boy, and this ownership is the same as when a man owns a slave girl, so a

[22] Reported by al-Bukhārī (4/111), Muslim (4/2030), and others.

woman may think that she may enjoy her slave the way a man may enjoy his slave girl; she may even interpret the Qur'ān to include that in Allāh's saying:

﴿ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ ﴾

...or (the captives and slaves) that their right hands possess.

[Sūrah al-Mu'minūn 23:6]

As 'Umar bin al-Khaṭṭāb was informed of a woman who had married her slave and she used this verse to justify that, so he divorced them and reprimanded him, and he said, "Woe to you! This is only for men, not for women."[23]

Likewise, many of the ignorant from among the Turks and others own men whom they love and enjoy (i.e., they have sexual relationships with them), and they misuse the verse *"except for their wives or (the captives and slaves) that their right hands possess"* [Sūrah al-Mu'minūn 23:6], and it is well established that this is disbelief, and that is agreed on by the Muslims. The belief that a man is *ḥalāl* for another man—whether through ownership or otherwise—is falsehood and disbelief, and this is agreed upon by the Muslims, Jews, Christians, and others.

Then there are those who interpret the verse (concerning marriage):

﴿ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ ﴾

A believing slave is better than a (free) *mushrik* (idolater, etc.).

[Sūrah al-Baqarah 2:221]

And they do not differentiate between the one marrying and the one being married,[24] as I was asked once by some people—and they

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[23] See *Tafsīr aṭ-Ṭabarī* (9/586) and *Tafsīr Ibn Kathīr* (5/457).

[24] This verse addresses men and says that it is better for you to marry a believing slave than a free *mushrik*. This verse actually addresses fathers or the men responsible for

were from among those who read the Qur'ān and seek knowledge—and they thought that it meant that believing men are permissible (for marriage to other men).

Others claim that this is an issue of differing opinions, and they lie upon the leaders of the Muslims, claiming that it is permitted by a *madh-hab* that is not common in their country; for example: someone in Syria saying, "This is permitted in the *madh-hab* of Imām Mālik!" Some of them claim that it is permissible in situations of necessity, like a man cannot go 40 days without intercourse! I have been asked about these issues by people in the army, general folk, poor people, and others, and they all had different kinds of corrupt beliefs that prevent them from Allāh's path.

Some people hear that the people of knowledge differ regarding whether an action receives a physical punishment or not, and they understand that to mean that that thing is not *ḥarām*. Their mistake is that they do not distinguish between the differing of opinion in terms of the legislated punishment for an action and its impermissibility. For example, some things may be from among the worst of the *ḥarām* yet there is no corporal punishment attached to it, such as consuming the blood of a dead animal or consuming pork. Neither of these have been associated with any form of corporal punishment.

Sometimes the opinion they cling to is weak, so from the combination of this weak opinion (which is a mistake from some of the scholars of *ijtihād*), this corrupt understanding (which is a mistake from some of the ignorant), and this lie (which is deception from some of the wrongdoers), the result is a change of the religion, obedience to the Shayṭān, and the Lord of creation's anger.

This corrupt belief became so common that it is not unusual to hear a slave given the praise that "he only knew his master," the

marrying off a woman under their charge. Therefore, what is clearly meant by the verse is that it is better for men to marry their daughters to believing men than idolaters, even if the believer is a slave.

same way that a slave girl might be praised for only knowing her master or husband! Likewise, a young, clean-faced man is praised for only knowing his boyfriend in the same way that a woman would be praised for only knowing her husband! And in addition to that, many who fornicate with their male slaves or boyfriends are praised for their chastity because they do not fornicate with other than their boyfriends, who are seen as equivalent to a wife; or other than their male slaves, who are seen as equivalent to a slave woman!

There is no doubt that disbelief, corruption, and sins are at different levels, just as *īmān* and righteous deeds are on different levels:

﴿ هُمْ دَرَجَاتٌ عِندَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴾

They are (varying) degrees in the sight of Allāh, and Allāh is All-Seeing of whatever they do.

[Sūrah Āli 'Imrān 3:163]

And He, the Most High, said:

﴿ إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ ﴾

The postponing (of a sacred month) is indeed an increase in disbelief.

[Sūrah at-Tawbah 9:37]

And He, the Most High, said:

﴿ فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ ﴾

As for those who believe, it increased their faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief, and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief, and doubt, and they will die while they

are disbelievers.

[Sūrah at-Tawbah 9:124-125]

And He, the Most High, said:

﴿ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ﴾

So when they turned away (from the path of Allāh), Allāh turned their hearts away (from the right path).

[Sūrah aṣ-Ṣaff 61:5]

Just as He, the Most High, said:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ ﴾

Allāh will keep firm those who believe, with the word that stands firm in this world.

[Sūrah Ibrāhīm 14:27]

And He, the Most High, said:

﴿ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا ﴾

Verily, that which has been sent down to you (Muḥammad ﷺ) from your Lord increases in many of them their obstinate rebellion and disbelief.

[Sūrah al-Mā'idah 5:68]

Just as He, the Most High, said:

﴿ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ ﴾

Those to whom We have given the Book rejoice at what has been revealed unto you (i.e., the Qur'ān).

[Sūrah ar-Ra'd 13:36]

Therefore, the one who takes a boyfriend or girlfriend (in monog-

amy) is actually better than the one who fornicates promiscuously (i.e., with anyone), because the corruption this causes is less, and the one who sins openly is more sinful than one who hides his sin, as is mentioned in the *ḥadīth*:

من ابتلى مِنْ هَذِهِ الْقَاذُورَاتِ شَيْئًا فَلْيَسْتَتِرْ بِسِتْرِ اللَّهِ فَإِنَّهُ مَنْ يُبْدِي لَنَا صَفْحَتَهُ نُقِمْ عَلَيْهِ كِتَابَ اللَّهِ.

Whoever performs these ugly things should cover them up with the veil of Allāh, because whoever reveals to us his wrong action, we will perform what is in the Book of Allāh (i.e., the legislated punishment against him).[25]

And he ﷺ also said:

مَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ.

Whoever covers (the sin of) a Muslim, Allāh will cover him (his sin) in this world and in the Hereafter.[26]

And in the *ḥadīth*:

إِنَّ الخَطِيئَةَ إذا أُخْفِيتَ لَمْ تَضُر إلا صاحبها، ولَكِنْ إِذَا أُعْلَنْتَ فَلَمْ تُنْكَرْ ضرت الجماعة.

If a bad deed is hidden, then it only hurts the perpetrator, but if it is done openly and it is not censured or rebuked, then it hurts the whole community.[27]

And in the *ḥadīth*:

كل أمتي معافًى إلا المجاهرين، وإن من المجاهرة أن يعمل الرجل بالليل عملاً، ثم يصبح وقد ستره الله عليه فيقول: يا فلان عملت

[25] Reported by Imām Mālik in *Al-Muwaṭṭa'* (2/825).

[26] Reported by Muslim (4/2074), Abū Dāwūd (4/393), Ibn Mājah (1/82), at-Tirmidhī (2/439), and Aḥmad (13/161).

[27] Reported by as-Suyūṭī in *Al-Jāmi' al-Kabīr*.

البارحة كذا وكذا، وقد بات يستره ربه، ويصبح يكشف ستر الله عنه.

Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is a man who commits a sin at night which Allāh has covered for him, and in the morning, he would say (to people), "I committed such and such sin last night," while Allāh had kept it a secret. During the night, Allāh has covered it up, but in the morning he tears up the cover provided by Allāh.[28]

Therefore, hiding one's sins is better from these perspectives mentioned, but there is something that can be worse than openly fornicating, and that is to love and aggrandize a person to the extent that one loves and aggrandizes whatever that person loves and aggrandizes, placing allegiance in whomever he or she has allegiance to, and enmity towards whomever he or she has enmity, and then hiding these feelings while displaying something else. This allegiance, enmity, and hypocrisy could be more harmful to the Muslims than the open perpetration of sins. In fact, this is on par with one who openly disbelieves, and this is on par with a *munāfiq* (hypocrite). However, if it does not involve having enmity towards people and abusing people's rights, due to the absence of love (for example), then the first case is worse (i.e., openly sinning).

The wickedness of an action depends on the frequency and the type of action, just as good deeds can be on different levels due to their frequency and type. Every action should be weighed by the Book and the Sunnah.

There is no doubt that both taking boyfriends or girlfriends and what your right hand possesses (in the impermissible situations mentioned above), for example, involve an amount of *ḥarām* that opposes what is *ḥalāl*, but they also contain some aspects that appear *ḥalāl*, and because it is not a clear impermissibility, it circulates and spreads through society, since the clear *ḥarām* does not in any way resemble the clear *ḥalāl*. So a man acquires himself a slave for the

[28] Reported by al-Bukhārī (8/19-20) and Muslim (4/2291).

purpose of serving him and he groups with that the ability to enjoy his slave (in fact, the latter objective may be more important to him than the former); and that use of the slave could be permissible in the *sharī'ah*, but it could also be a form of oppression and aggression, either by enslaving free people or by purchasing a slave with stolen money, or from the perspective of their use of the slave—they may use them in an arrogant way with a sense of self-grandeur, degrading them and humiliating them without obedience to Allāh.

Likewise, the intimate relationship between two men that resembles brotherhood and could be for the sake of hiring someone for work, or to learn a trade, reading, or writing, or to seek knowledge or learn good character, etc.; and all of these are permissible and may even be preferred or obligatory in the religion. The relationship could be for the sake of guardianship or education in a trade or form of knowledge, and this relationship would normally be based on some sort of agreement or oath. This is known as a *ṣadīq* (friend), a *rafīq* (companion, partner, etc.), and is known in Turkish as *khūshdāsh*. It is a type of arrangement between two people, and the basis of the partnership or the medium of exchange (i.e., the payment) could either be *ḥalāl* or *ḥarām*, meaning that the payment for such services may be rendered sexually or otherwise. Therefore, the doubt in this kind of relationship lies in the desire or intention of the two parties. This is the nature of most occurrences of *ḥarām*: the truth is used to hide the falsehood.

The Believer's Stance Towards Wicked & Good Deeds, & What is Incumbent Upon Him Regarding Them

The believer should know the reality of wicked deeds and their levels in the Qur'ān and Sunnah, just as he knows about the reality of good deeds and their levels. He must differentiate between the rulings of universal occurrences and what is wanted in the Qur'ān and Sunnah so that one may prioritize that which is of optimal

good and minimal evil, and to repel the greater of two evils to deal with the lesser of the two, and to obtain the greater of two goods to sacrifice the lesser of the two. Because the one who does not know the realities of the creation or the duties of the religion does not know Allāh's rulings concerning His slaves, and if he does not know that, then his speech and actions are based on ignorance, and those who worship Allāh without knowledge cause more harm than good.

If a person knows the reality of good and bad, then he must pair that knowledge with action that is based on love for what Allāh and His Messenger love, and hate for what Allāh and His Messenger hate. If something contains both what is loved and what is hated, what is commanded and what is forbidden, what is permissible and what is impermissible, then one must give everything its due right, and this is why Allāh revealed the Book and sent the Messenger; therefore, knowledge of justice must come before acting with justice.

The completeness of this knowledge and love is by striving for it, as He the Most High said:

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۖ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ ﴾

Indeed, We have sent Our messengers with clear proofs, and revealed with them the scripture and the scales (justice), so that mankind may maintain justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind.

[Sūrah al-Ḥadīd 57:25]

Knowledge is the path and the means for action, as is said concerning Allāh's saying:

﴿ وَآتَيْنَاهُ مِن كُلِّ شَيْءٍ سَبَبًا ﴾

And We gave him the means of everything.

[Sūrah al-Kahf 18:84]

I.e., knowledge.

Knowledge of good is a cause to do good, and knowledge of bad is a means to prevent it, if this is with good intention; otherwise, knowledge of bad for a soul built upon bad could be a cause to do bad, and knowledge of good could be a means to prevent it. Likewise, sins and oppression, such as alcohol made from a form of intoxicant and given another name, but the reality is that it is still alcohol.

Likewise, oppressing people and their money and honor, and calling it truth, fairness, legislated, and striving in the way of Allāh, but it is actually disbelief, sin, and disobedience, and only Allāh can enumerate the extent of the bad deeds.

Likewise, *shirk* and speaking about Allāh without knowledge, like the types of extremism in the religion; the taking of scholars and pious men as lords besides Allāh; making the *ḥarām ḥalāl* and the *ḥalāl ḥarām*; the worship of the creation besides Allāh—worshipping them, seeking their aid, and going to extremes with them; and speaking about the names and attributes of Allāh and His rulings and mixing that with falsehoods, and giving these things praiseworthy names, such as "worship," "abstinence," "foundations of the religion," "*fiqh*," "knowledge," "*tawḥīd*," "rhetoric," "poverty," and "Sufism," that which is only comprehended by Allāh.

Banî Âdam Cannot Live Without Mutual Agreements & Covenants

What one must know is that every group or community in the world must have an oath, agreement, or contract between two or more parties that binds them, because Banī Ādam (i.e., mankind) cannot live without cooperating with one another to gain benefits

and repel harms, and their agreement towards that is the contract and covenant.

This is why fulfilling contracts is one of the things that the people of earth all agree upon, even if there are those who do not do so despite their ability to do it, just as they agree upon the need for justice and honesty. Therefore, if they agree and make a contract to promote what they love, and repel or defend against the things they dislike, then they will help one another in attaining the things they love and support one another in defending against the things they dislike, even if they never actually spoke an agreement. So their participation necessitates that they work to attain shared benefits and defend against things that will cause them harm, such as the people of one lineage or the people of one city, so a lineage or community necessitates cooperation to attain shared benefits and to defend against harms.

This partnership is either formed by their actions, which is the covenant based on the common good, or it is formed by Allāh's action. Allāh, the Most High, joined these two foundations in His saying:

﴿ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ﴾

And fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship).

[Sūrah an-Nisā' 4:1]

So He mentioned in this *sūrah* the rights and the relationships between the creation, and these are based on covenants and contracts. Just as Allāh, the Most High, said:

﴿ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ﴾

And it is He Who has created man from water, and has appointed for him kindred by blood and

kindred by marriage.

[Sūrah al-Furqān 25:54)

And He, the Most High, said:

﴿ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنقُضُونَ الْمِيثَاقَ ۝٢٠ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ ﴾

Those who fulfill the covenant of Allāh and break not the *mīthāq* (bond, treaty, covenant); those who join what Allāh has commanded to be joined.

[Sūrah ar-Ra'd 13:20-21]

And He, the Most High, said:

﴿ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ۝٢٦ الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ ﴾

And He misleads not except the defiantly disobedient, those who break Allāh's covenant after ratifying it and sever what Allāh has ordered to be joined.

[Sūrah al-Baqarah 2:26-27]

Therefore, if every partnership—based on an oath or otherwise—requires cooperation in order to attain the things that are loved and avoid the things that are disliked, then the things that are liked are allegiances and the things that are disliked are enmities. Hence, all the Sons of Ādam have allegiances and enmities. They are praised for bravery and kindness. Kindness is support with wealth and helpfulness to help someone attain things that are loved, and bravery is helping to defend against something disliked by fighting and other means. Nothing of Banī Ādam's affairs are established without that, and it is all built upon justice in all partnerships and exchanges.

Therefore, it is clear that all of Banī Ādam's affairs require cooperation among themselves, which means they must have an agreement and they must possess the ability (to carry out the agreement), and

the basis of the contract is desire, as He, the Most High, said:

﴿ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ﴾

And fear Allāh through Whom you demand your mutual (rights).

[Sūrah an-Nisā' 4:1]

I.e., they make a covenant or an oath.

Every action requires both intent and ability, so those who seek to cooperate with one another to achieve an action must agree on what their intent is and know the level of their ability. By acting upon this intent and using this ability, some can attain from others what they love and defend from them what they dislike. For example, intercourse through marriage—which is a contract—is based on desire and ability, and intercourse through slavery is compulsion with ability. Their participation in attainment and defense either follows their covenant or it is due to obedience to a command. The first is allegiance, and the second is obedience without allegiance, whether that obedience is based on a right or not.

Obedience that is based on a right is the obedience shown to every person to whom Allāh commands us to show obedience, such as His prophets, the leaders of the believers, our parents, and others. Obedience based on a right can also be how some of the (aforementioned) people respond with truth to the wants of others. That is the meaning of obedience, because what is intended by obedience is the acceptance of that which is wanted or sought.

That which is not based on a right is like obedience to the *ṭawāghīt* (false deities). A *ṭāghūt* is anything that is falsely glorified.

Any group that is not joined by a single object of obedience for all their affairs must rely on a covenant and alliances for the things that they are not commanded to do. This is why Allāh revealed the *sharī'ah* and included actions that are obligatory to perform for Allāh's sake and actions that are obligatory for some people over

other people. In other words, the action may be obligatory due to Allāh making it obligatory or due to a contractual agreement, such as an oath, an exchange contract (i.e., sale or rent), or a partnership. Hence, all the obligations in the *sharī'ah* are either legislated (by Allāh) or contracted (between people).

If it is not based upon a revealed *sharī'ah* from Allāh, then it is either a legislation that is not divine or a policy created through ability and knowledge by those who are held in esteem. This necessitates that there is an oath that binds them, because their situation could not be kept in order without obedience to a leader to whom the people have pledged allegiance or whom they obey.

This is why allegiance is disputed for the nations without a *sharī'ah*, or those who oppose the nations with a *sharī'ah*, and also in relation to the affairs that do not come under the purview of the *sharī'ah*, and that only becomes apparent when one studies the signs of prophethood. Hence, people pledge allegiance to obey a king or elder, or to obey others in certain stipulated affairs, like how the Arabs in pre-Islamic times used to pledge allegiance to become a member of a tribe. Allāh, the Most High, said:

﴿ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴾

To those also with whom you have made a pledge (of brotherhood), give them their due portion (by *waṣiyyah*—wills, etc.). Truly, Allāh is ever a witness over all things.

[Sūrah an-Nisā' 4:33]

Allāh, the Most High, said:

﴿ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ وَلَا تَنقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ

قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۚ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۚ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴾

And fulfill the covenant of Allāh (*bay'ah*: pledge for Islām) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allāh your surety. Verily! Allāh knows what you do. And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation may be more numerous than another nation. Allāh only tests you by this (i.e., who obeys Allāh and fulfills Allāh's covenant and who disobeys Allāh and breaks Allāh's covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ.

[Sūrah an-Naḥl 16:91-92]

This also includes the covenant by brotherhood, the kings, tribal leaders, the scholars, the military, and other people who are in agreement on certain issues. Oaths of allegiance are common to all of Banī Ādam; they even sometimes made allegiances loved by Allāh in the pre-Islamic period, as the Prophet ﷺ said:

«لقد شهدت حلفا مع عمومتي في دار عبدالله بن جُدعَان ما يسرني بمثله حُمْر النَّعَم» أو قال: «ما يسرني حمر النَّعَم وأن أنقضه، و لو دُعيت إلى مثله في الإسلام لأجبت.»

"Indeed, I witnessed an oath with my uncle in the house of 'Abdullāh bin Jud'ān that pleased me like a red camel." Or he said, "Even a red camel would not make me want to revoke it, and if I was called to the likes of it in Islām, I would have accepted."[29]

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[29] This *ḥadīth* is mentioned in *Sīrah Ibn Hishām* (1/141-142) and *Aṭ-Ṭabaqāt al-Kubrā*

Muslim also reported a similar *ḥadīth* on the authority of Jubayr bin Muṭ'im, that the Prophet ﷺ said:

لاَ حِلْفَ فِي الإِسْلاَمِ وَأَيُّمَا حِلْفٍ كَانَ فِي الْجَاهِلِيَّةِ لَمْ يَزِدْهُ الإِسْلاَمُ إِلاَّ شِدَّةً.

There is no sworn alliance in Islām, and Islām strengthened the sworn alliances made during pre-Islamic days.[30]

This oath is called the Oath of the Perfumed People. There was a man who came to Makkah with some merchandise for sale who was oppressed by some of the leaders of Makkah, and he screamed for help, but no one came to his aid until someone said the following poetry:

O people of Makkah, there is a man oppressed with his merchandise,
In the center of Makkah between the corner and the stone.

Later, the tribes of the Quraysh gathered in the home of 'Abdullāh bin Jud'ān and they vowed to cooperate upon justice and help the oppressed; then they placed their hands in a container of perfume,

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(1/128-129). The oath mentioned in the *ḥadīth* was "to help the oppressed as long as the Ṣūfah Sea is wet."

[30] Reported by Muslim (4/1960) and Abū Dāwūd (3/177-178). Another *ḥadīth* seems to contradict this *ḥadīth;* reported by al-Bukhārī on the authority of 'Āṣim ؓ, he said: "I said to Anas ؓ, 'Did you hear that the Prophet ﷺ said there is no sworn alliance in Islām? Indeed, the Prophet ﷺ entered the Quraysh and the Anṣār into an alliance in my home.'"

An-Nawawī said in his explanation of *Ṣaḥīḥ Muslim*: "Al-Qāḍī and aṭ-Ṭabarī said it is not permissible to enter into a sworn alliance today. As for the *ḥadīth* mentioned and the *ḥadīth* concerning inheritance and brotherhood, they are all abrogated by Allāh's saying: *'And those who believed afterwards, and emigrated and strove hard along with you, (in the cause of Allāh) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allāh.'* [Sūrah al-Anfāl 8:75]. I say: In terms of that which relates to inheritance, then it is preferred to oppose that, according to the majority of the people of knowledge. In terms of brotherhood in Islām; swearing an oath to be obedient to Allāh, the Most High; cooperation in the religion and upon goodness and piety and establishing the truth; then this remains. This was not abrogated."

and that is why it was known as the Oath of the Perfumed People.[31]

However, in terms of the *sharī'ah* with which Allāh sent His messengers in respect to one's religion and *dunyā*, then that suffices one from the need for an oath or covenant on anything but that (i.e., the religion); so one's oath, covenant, cooperation, and support are all for that, as Allāh describes the ones who are loved in His saying:

﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾

Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, striving in the way of Allāh, and never afraid of the blame of the blamers.

[Sūrah al-Mā'idah 5:54]

They pledge allegiance (*bay'ah*) based on that to those who are to be followed, such as the leaders, scholars, and others, as Abū Bakr said in his speech to the Muslims:

أطيعونى ما أطعت الله و رسوله فإذا عصيت الله فلا طاعة لي عليكم.

Obey me in that which I obey Allāh and His Messenger, and if I disobey Allay and His Messenger, then there is no obedience to me upon you.[32]

Allāh and His Messenger commanded the people to obey the leaders of the Muslims upon this condition. The Prophet ﷺ said:

عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِي عُسْرِه ويُسْرِه وَامَنْشَطِه ومكْرَهِه

[31] Ibn Kathīr said in his book on history (2/291-292), "The Oath of the Noble People was four months after the Battle of the Sinners."

[32] Ibn Kathīr narrated this in his history book (6/301).

مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلاَ طَاعَةَ.

It is obligatory upon a Muslim to hear and obey in difficulty and ease, whether he is enthusiastic or dislikes it, as long as he is not ordered to do a sin. If he is ordered to be disobedient to Allāh, then there is no hearing or obeying.[33]

And:

لاَ طَاعَةَ لِمَخْلُوقٍ فِي مَعصِيَةِ الخَالِقِ.

There is no obedience to the creation in that which is disobedience to the Creator.[34]

And it is reported in the *Ṣaḥīḥ* that 'Abdullāh bin 'Umar wrote his pledge of allegiance to 'Abdul-Malak bin Marwān when the people agreed upon him as the leader: "To 'Abdul-Malak bin Marwān, Leader of the Believers: I agree to hear and obey based on Allāh's Sunnah and His Messenger's Sunnah, as much as I am able; and my son agrees to what I have agreed."

So he informed him that he pledged to obey him in the manner that Allāh commanded in accordance to his ability, and this is an obligation of the *sharī'ah*. So he made an oath based on Allāh's command with the same status as when one enters into Islām and the pledge of allegiance to the Prophet ﷺ, like his pledge from the Anṣār, his pledge from the Muslims beneath the tree, and just as the Muslims used to pledge to hear and obey as he instructed them: "as much as you are able."

Obedience to the Messenger ﷺ is obligatory upon all creation, due to Allāh obligating that with the covenant to obey Allāh, just as He,

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[33] Ibn Taymiyyah mixed two *aḥādīth* together. The first is on the authority of Ibn 'Umar ؓ (in *Ṣaḥīḥ Muslim*): "It is obligatory on a Muslim to hear and obey, whether he likes it or not, unless he is ordered to do a sin. If he is ordered to do a sin, then there is no hearing or obeying." The second *ḥadīth* is on the authority of Abū Hurayrah and was reported by Muslim (3/1472): "Obligatory upon you is to hear and obey, during your difficulty and ease, whether you are enthusiastic or dislike it, and even when someone is given undue preference to you."

[34] Reported by at-Tibrīzī in *Mishkāh al-Maṣābīḥ* (2/323), and the *ḥadīth* is authentic.

the Most High, said:

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ ﴾

And (remember) when Allāh took the covenant of the prophets, saying: "Take whatever I gave you from the Book and *ḥikmah* (understanding of the laws of Allāh, etc.), and afterwards there will come to you a Messenger (Muḥammad ﷺ) confirming what is with you; you must, then, believe in him and help him." Allāh said: "Do you agree (to it) and will you take up My covenant (which I conclude with you)?" They said, "We agree." He said, "Then bear witness; and I am with you among the witnesses (for this)."

[Sūrah Āli 'Imrān 3:81]

However, this was only apparent in the time of the righteous caliphs; after their time passed, contracts that were in accordance with the *sharīʿah* were common but so were contracts that contradicted the *sharīʿah*. The general ruling is that one is obliged to fulfill all contracts that involve obedience to Allāh, but as for the contracts that involve disobedience to Him, then it is prohibited to fulfill this kind of contract, as the Prophet ﷺ said in the authentic *ḥadīth:*

مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ. مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ، وَإِنِ اشْتَرَطَ مِائَةَ شَرْطٍ. كتاب اللهِ أَحَقُّ وشَرطُ اللهِ أَوثَقُ.

What is wrong with those people who stipulate conditions that are not in Allāh's Book? Whoever stipulates conditions that are not in Allāh's Book, then those conditions are invalid, even if he

stipulated a hundred conditions. Allāh's Book has more right, and Allāh's conditions are more firm.[35]

And he ﷺ said:

مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلاَ يَعْصِهِ.

If anyone vows to obey Allāh, let him obey Him, but if anyone vows to disobey Him, let him not disobey Him.[36]

And in the books of *sunan,* it is reported:

الْمُسْلِمُونَ عَلَى شُرُوطِهِمْ إِلاَّ شَرْطًا حَرَّمَ حَلاَلاً أَوْ أَحَلَّ حَرَامًا.

Muslims are bound by their conditions, except the conditions that make the lawful unlawful, or the unlawful lawful.[37]

The contracts of Banī Ādam have no consequence in terms of the religion and that which Allāh loves and that which draws one close to Him; rather, the affair is returned to Allāh and his Messenger's commandment. The religion is only what Allāh commands it to be, so whoever follows the covenants of Banī Ādam in terms of their religion, then they are following their peers who legislate into the religion that which Allāh has not permitted them. This is the situation of all who innovate into the religion and those who follow and accept their innovations. They pledge their allegiance to them and take their innovations as their religion, and all those who make innovation their religion, then their opposition to the Book and the Sunnah is manifest. Acceptance of these (covenants) has these implications.

Most of what is exchanged among the Muslims involves both truth and falsehood, since pure falsehood does not remain among them,

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[35] Reported by al-Bukhārī (1/94), Muslim (2/1142-1143), Abū Dāwūd (4/21), an-Nasā'ī (7/268), Ibn Mājah (2/842-843), in *Al-Muwaṭṭa'* (2/780-781), and in *Al-Musnad* (6/82).

[36] Reported by al-Bukhārī (8/142), Abū Dāwūd (3/232), an-Nasā'ī (7/16), Ibn Mājah (1/687), and in *Al-Muwaṭṭa'* (2/476).

[37] Reported by at-Tirmidhī (2/403), and at-Tirmidhī said the *ḥadīth* is *ḥasan ṣaḥīḥ*.

and that includes allegiance upon that which is not based on the commands of Allāh, and replacing Allāh's religion with that which mixes truth and falsehood. This is the state of the Jews and the Christians, and the rest of the people of misguidance. They depart from Allāh's commandment and mix it with falsehoods that they invent; they replace Allāh's religion with their innovations, and they pledge allegiance to these innovations.

The Muslims are Bound by Their Conditions

The transactions of everyday life are based on permissibility unless Allāh and His Messenger declared them to be *ḥarām*, meaning that there is no *ḥarām* except that which Allāh declares to be *ḥarām*, and no religion except that which He legislates. It is as if that which is replaced without a contract is obligatory with a contract, because a contract makes obligatory upon each party to an exchange or each partner to a partnership that which each one seeks to obligate upon the other. This is why the Prophet ﷺ said:

الْمُسْلِمُونَ عَلَى شُرُوطِهِمْ إِلاَّ شَرْطًا حَرَّمَ حَلاَلاً أَوْ أَحَلَّ حَرَامًا.

The Muslims are bound by their conditions, except a condition that makes the lawful unlawful, or the unlawful lawful.

This is an issue in which many of the *fuqahā'* made mistakes, by declaring contracts and conditions impermissible which Allāh never made. In the same way, many worshipers and scholars made the mistake of innovating into the religion that which Allāh never legislated and made it obligatory to pledge to fulfill that innovation, to the extent that they mandate obedience to a scholar, dead or alive, in everything, and they forbid obedience to anyone who disagrees with him, due only to a blind oath that binds him to one person over another.

Likewise, in terms of the scholars, they even command him to oppose that which is clear from the *sharī'ah* due to the covenant

that ties him to a *madh-hab* (school of jurisprudence) or *ṭarīqah* (Ṣūfī order), so they stipulate conditions that are not in the Book of Allāh and command obedience to the creation even when it requires disobedience to the Creator. Most of that is based on a kind of *ijtihād*[38] that is corrupted by speculation and desires, even though they had been provided with guidance from their Lord.

It is obligatory in these situations to follow what is clearly obedience to Allāh and His Messenger, and whatever is unclear to mankind, then they must follow the methods of *ijtihād* in accordance to their abilities, and Allāh does not burden a soul with that which it cannot bear. The *ijtihād* for the layman is to seek knowledge from the scholars with questions and seeking *fatāwā* as much as they are able.

If Banī Ādam must cooperate and support one another in all things—and that includes committing *shirk*, speaking about Allāh without knowledge, and committing sins and crude acts—then know that *īmān* requires cooperation and mutual support to perform the actions that Allāh loves and to repel the things that Allāh hates. This is striving for His cause, and *īmān* is not complete without it.

All those who cooperate with, help, and support each other are performing a form of *jihād* (striving). However, sometimes it may be for Allāh's cause and sometimes it may be for the cause of others, and there is no rectification for Banī Ādam without making all of the religion for Allāh and striving to raise Allāh's name above all else.

Allāh, the Most High, said:

﴿ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ﴾

And fight them until there is no more *fitnah* (disbe-

[38] *Ijtihād* literally means "to exert physical or mental effort," but in Islamic legal terms, it is the independent reasoning and mental exertion of a qualified Islamic scholar to find the solution to a legal question.

lief and *shirk*) and the religion (worship) will all be for Allāh alone.

[Sūrah al-Anfāl 8:39]

Those are the ones who turn their backs on Allāh and He turns His back on them. Those who make their religion for other than Allāh are the oppressors due to their devotion to one another, as He, the Most High, said:

﴿ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ۝١٨ إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴾

Then We have put you (O Muḥammad ﷺ) on a plain way of (Our) commandment. So follow that, and follow not the desires of those who know not. Verily, they can avail you nothing against Allāh (if He wants to punish you). Verily, the wrongdoers are *awliyā'* (protectors, helpers, etc.) to one another, but Allāh is the *Walī* (Helper, Protector, etc.) of the *muttaqūn* (the pious).

[Sūrah al-Jāthiyah 45:18-19]

However, this will not be achieved by the believer unless he groups together the things that Allāh grouped together and distinguishes between the things that Allāh distinguished between. This is the reality of allegiance and enmity, which is the foundation of *al-muḥabbah* and *al-bughḍ* (love and hate).

Allegiance requires mutual love and congregation, while enmity requires mutual hatred and separation. Allāh, the Glorified, mentions allegiance and congregation between the believers in His saying:

﴿ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ

الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴾

Verily, your *Walī* (Protector or Helper) is Allāh, His Messenger, and the believers—those who perform *aṣ-ṣalāh* and give *zakāh*, and they bow down (submit themselves with obedience to Allāh in prayer).

[Sūrah al-Mā'idah 5:55]

And He mentioned the enmity between the believers and the disbelievers in His saying:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۘ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

O you who believe! Take not the Jews and the Christians as *awliyā'* (friends, protectors, helpers, etc.); they are but *awliyā'* to one another. And if any among you takes them as *awliyā'*, then surely he is one of them. Verily, Allāh guides not those people who are the wrongdoers.

[Sūrah al-Mā'idah 5:51]

Then He mentions the situation of those who seek their support.[39] Indeed, allegiance necessitates cooperation and support.

He does not differ between the believers due to what distinguishes them, such as lineage, nationality, or allegiance to a *madh-hab*, *ṭarīqah*, friendships, etc. Allāh gives each person what they rightly deserve, just as Allāh and His Messenger commanded. He does not

[39] I.e., the support of the disbelievers. Ibn Taymiyyah is referring to the next verse in Sūrah al-Mā'idah: *"And you see those in whose hearts there is a disease (of hypocrisy); they hurry (to form alliances with the disbelievers), saying: 'We fear lest some misfortune of a disaster may befall us.' Perhaps Allāh may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves."* [Sūrah al-Mā'idah 5:52]

gather between the believer and the disbeliever, with whom Allāh broke off the allegiance between them and Himself, because Allāh's religion is the Straight Path, the path of those whom Allāh blessed from the prophets, martyrs, and righteous men, and what great travel companions they are.

Allāh sent His messengers with evidences and revealed with them the Book and the scales, so people may establish justice. Hence, the believer needs to know justice, which is the Straight Path, and act upon it. Otherwise, the believer will either fall into ignorance or into oppression. This happens as a result of one changing the religion and adhering to corrupt oaths and covenants, like we previously mentioned concerning the mixing of the truth with the falsehood. When the truth is mixed with falsehood, such that the things that are forbidden are mixed with the things that are permitted, then they, as a result, begin to resemble truth and goodness. Like when sins and wrongdoing without due cause, associating partners with Allāh whom He never granted sovereignty, and speaking about Allāh without knowledge are mixed with permissible acts, even if those acts include falsehood and wickedness, and even if those people go between good deeds and bad.

A group rejects all of that due to the hateful and odious things that are present and a group accepts all of it due to the loved things that it contains.

We discussed this principle before, which is the combining of good and bad, reward and punishment, within the same person, as all of the Muslims agree except the Khawārij, the Wa'īdiyyah, the Mu'tazilah, and most of the Murji'ah.

They believe that a person is either rewarded or punished, praised from every perspective or censored from every perspective. I clarified in another book the seriousness of this misguidance with many proofs from the Book, the Sunnah, and the *ijmā'* (consensus) of this nation, and I also spoke of an action in terms of type and person.

The point here is that when the truth is mixed with the falsehood, it causes some to turn away from both the truth and the falsehood, so they become from those who are dispraised for doing bad acts, praised for doing good acts, dispraised for neglecting good obligatory acts, and praised for the bad acts they intentionally leave for the sake of Allāh.

This is because mankind has within them oppression and ignorance, and if it overcomes a person's reasoning and character, then he will use it for both truth and falsehood, and he will not preserve Allāh's limits. An example of this is that among mankind there are those who possess leniency, gentleness, and love, so he permits through his love veneration, benefit, and wealth for the sake of good which Allāh loves and with which He commands, such as love of Allāh, His Messenger, and His allies, the believers, and spending for His sake, etc. He also permits love of crude acts and spending on that, so you find that he loves both the truth and the falsehood, he gives charity with both and he helps others with both.

Some have strength in their character, so they prevent crude acts and they hate them, but at the same time they reject love of benefitting people and acts of kindness to others and leniency for their bad deeds, so you find that they hate both the truth and the falsehood. They reject both and they don't help for the sake of either of them; in fact, they may block them both.

This is because the soul is built upon wickedness, and the Shayṭān beautifies for mankind his evil actions so that they seem good to him, and he follows his desires. However, what a person possesses of knowledge and belief calls him to do good so that the good deeds may replace the bad deeds, but a person will only do the good deeds that his desire and love face him towards.

People have two strengths: strength of love and strength of hate. Mankind was only created this way so that they may love the truth which Allāh loves and hate the falsehood which Allāh hates, and those are the ones who love Allāh and are loved by Allāh.

The soul leans towards participation in accordance with what is possible, so if the strength of love overpowers the soul with what is suitable for it, then he will love the truth, and due to that love, he will avoid anything associated with falsehood.

Due to this, many of the mystics love music and images because they show the things that they love for Allāh, but they confuse the truth with the falsehood. Likewise, a person who possesses love may incline towards desires of the stomach and loins, while at the same time, due to his love and the religion he possesses within himself, he loves the truth and its people and he venerates them. Hence, many of the people of desire possess a level of love for Allāh and His Messenger that is not found even with the mystics, as the Prophet ﷺ said about a man who used to drink alcohol often:

لا تلعنه فإنه يحب الله ورسوله.

Do not curse him, because he loves Allāh and His Messenger.[40]

The Primary Objective from Every Action is Enjoyment & Pleasure

If the basis of every action is love and desire (*al-muḥabbah* and *al-irādah*), then the objective is enjoyment and pleasure from that which is loved. Therefore, enjoyment and pleasure are the primary objectives of every action. Likewise, pain and punishment are the main reasons for anger and hatred and the reasons for every preventative action. However, ignorance and oppression cause Banī Ādam to apply themselves to corrupt religions and sinful lives, seeking from them pleasure, but in reality, they only contain the opposite.

A clarification of this is that the actions performed by all of Banī Ādam can be split into two types: either they believe them to be a part of a religion or they believe them to not be a part of a religion. Those actions they take as a religion could be the (one) true religion

[40] Reported by al-Bukhārī (8/158).

or a false religion. Complete pleasure is only found in the true religion. Therefore, the people of the true religion are the possessors of complete enjoyment, as Allāh mentioned in His Book:

﴿ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾

Guide us to the Straight Way. The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger (such as the Jews), nor of those who went astray (such as the Christians).

[Sūrah al-Fātiḥah 1:6-7]

And His saying about the righteous, guided believers:

﴿ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

They are upon (true) guidance from their Lord, and they are the successful.

[Sūrah al-Baqarah 2:5]

And He, the Most High, said:

﴿ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ۝١٢٣ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ۝١٢٤ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ۝١٢٥ قَالَ كَذَٰلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ الْيَوْمَ تُنسَىٰ ﴾

Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My reminder, verily, for him is a life of hardship, and We shall raise him up

blind on the Day of Resurrection. He will say, "O my Lord! Why have you raised me up blind, while I had sight (before)?" (Allāh) will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten."

[Sūrah Ṭā-Hā 20:123-126]

And He, the Most High, said:

﴿ فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

And whoever follows My guidance, there shall be no fear on them, nor shall they grieve.

[Sūrah al-Baqarah 2:38]

And He, the Most High, said:

﴿ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝١٣ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴾

Verily, the *abrār* (pious and righteous) will be in delight (Paradise); and verily, the *fujjār* (the wicked, disbelievers, sinners, and evildoers) will be in the blazing Fire (Hell).

[Sūrah al-Infiṭār 82:13-14]

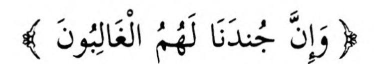
The people of *īmān* and righteous deeds are promised the ultimate pleasure in the Hereafter, and the disbelievers are promised the ultimate punishment in the Hereafter, a punishment that is too great to mention here; and this is something undisputed among the people of Islām.

It is Wrong to Believe That Enjoyment in the *Dunyâ* is Only for the Disbelievers & Sinners

I will mention here a beneficial point: People see and hear of many of the disasters that befall the people of *īmān* and Islām in the *dunyā*, and they see and hear of the power and wealth attained by many

of the disbelievers and evildoers in the *dunyā*, and they conclude from that that pleasure and enjoyment in the *dunyā* is restricted to the disbelievers and evildoers alone, and that the believers may only receive a small amount of enjoyment from this life. Likewise, they may believe that the strength and the support reside with the disbelievers and hypocrites over the believers.

Those who believe this hear the verses from the Qur'ān that the power and might are for Allāh, His Messenger, and the believers, and that the end result is for those who are pious, and Allāh's saying:



And indeed, Our soldiers will be the victors.

[Sūrah aṣ-Ṣaffāt 37:173]

And they believe in the Qur'ān, so they interpret these verses to mean in the Hereafter; but as for the *dunyā,* then they say, "We only see the disbelievers and the hypocrites succeeding and overtaking the believers. They have the power and the aid, and the Qur'ān does not oppose reality." They base this on the fact that they see their enemies to be disbelievers, hypocrites, or oppressors, while they see themselves as people of *īmān* and *taqwā*, so it seems to them that the person of falsehood is triumphant over the people of truth. They say, "I am upon truth, yet I am oppressed!" If you ask them, "What about Allāh's promise that the believers will receive a good outcome?" they say, "This is in the Hereafter only," and if you say, "What does Allāh do for His allies in these kinds of situations?" they say, "He does what He wills"; maybe they say it out loud or just think it to themselves, or maybe they think of the saying of some of them that "There is nothing more harmful to the creation than the Creator," but instead they simply say, "Allāh does as He wills." If you mention to them Allāh's mercy and wisdom, they just say, "He does what He wills," and so they do not believe that the person of truth and piety is helped and aided; rather, they just believe that Allāh does as He wills.

These statements are based on two assumptions:

1) The first is that they assume the best of their own religion in terms of type or character and believe that they perform what is obligatory for them and keep away from what is forbidden by the true religion, and they believe the opposite for their adversary or counterpart. They believe that their religion is false either due to the type of religion or due to the individual's practice of it, because they neglect the commandments and perform the prohibitions.

2) The second assumption is that Allāh may not support and aid the person of truth, and perhaps not make his outcome positive in the *dunyā*, so it is not befitting to be complacent with this.

It is known that the slave seeks a good outcome in the *dunyā*, even though he believes in (the reward of) the Hereafter. He seeks what is necessary to repel harm and attain benefits for himself, and he may seek an increase in benefits and a reduction in harms, as much as he deems permissible.

However, if he believes that the true religion negates that, then his heart could turn away from the completeness of the true religion, and then reject the status of the *sābiqīn* (foremost) and the *muqarrabīn* (those who draw close). They may even shun the *muqtaṣidīn* (people of moderation), the People of the Right, and so become one of the wrongdoers; they may even disbelieve and become one of the hypocritical apostates or open disbelievers. Even if this disbelief is not in the foundations of Islām, it is in many of its principles and doctrines,[41] as the Prophet ﷺ said:

يصبح الرجل مؤمنا ويمسي كافراً ويمسي مؤمنا ويصبح كافراً، يبيع دينه بعرض من الدنيا.

A man would be a believer in the morning and turn to disbelief

[41] I.e., a person with the belief mentioned may not disbelieve to the level that takes a person out of Islām, but he will commit minor disbelief regarding many of Islām's principles and doctrines.

in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and he would sell his faith for worldly goods.[42]

This only results from the belief that the religion will only gain one loss in the *dunyā*, and because of that he is pleased when he is afflicted by harm and hopes for the reward of losing the benefits that he will inevitably lose.

This is the *fitnah* (tribulation) that blocks many of Banī Ādam from realization of the religion, and the basis of it is ignorance of the reality of the religion and the reality of enjoyment, which is sought at all times, since we mentioned that every action is caused by a desire to attain pleasure. Therefore, a man should know the action that he is performing and the pleasure that he is seeking (from that action).

Then if he knows these two foundations, he must have a decisive desire to perform that action; otherwise, the knowledge of that which is sought and its method will not be enough to attain what is sought without decisive desire. Decisive desire must be accompanied with patience; because of this, He ﷻ said:

﴿ وَالْعَصْرِ ① إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ② إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴾

By *al-'aṣr* (the time). Verily! Man is in loss. Except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.

[Sūrah al-'Aṣr 103:1-3]

And He, the Most High, said:

﴿ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا

[42] Reported by Muslim (1/110).

﴿ بِآيَاتِنَا يُوقِنُونَ ﴾

And We made from among them (Children of Israel) leaders, giving guidance under Our command, when they were patient and used to believe with *yaqīn* (certainty) in Our *āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).

[Sūrah as-Sajdah 32:24]

Yaqīn is enduring, firm knowledge, and patience is necessary to realize decisive desires.

The two assumptions that this affliction is built upon are based on ignorance of Allāh's commands and His prohibitions, and ignorance of His promise and His threat. The person who is ignorant of these two things may think that he establishes the true religion, performs the obligations, and avoids the prohibitions, but he actually does the opposite of that, and this is due to his ignorance of the true religion.

If anyone believes that the person upon the truth is not aided in the *dunyā* and that the outcome will be in favor of the disbelievers over the believers, and in favor of the sinners over the pious, then this shows a person's ignorance of Allāh's promise.

As for the first assumption, then how many people abandon the obligations because they do not know that they are obligatory, and how many people perform prohibited actions not knowing that they are prohibited? In fact, how many people worship Allāh with what is forbidden while abandoning what is enjoined upon them? Likewise, how many people believe themselves to be the innocent, oppressed party in every aspect, while believing their adversary to be the guilty oppressor in every aspect, but the situation is different? Rather, with him is an aspect of falsehood and wrongdoing, while his adversary has with him an aspect of truth and justice.

One's love for something makes him deaf and blind, and mankind is naturally disposed to love themselves, so they only see the good in

themselves and the bad in their adversaries. This ignorance is often paired with desire and oppression, because mankind is naturally oppressive and ignorant.

Most of mankind's religions are only customs and traditions of beliefs and disbeliefs, love and hate, and allegiance and enmities taken from their fathers and predecessors. Just as He, the Most High, said:

﴿ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴾

And when it is said to them, "Follow that which Allāh has sent down," they say, "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if the Shayṭān invites them to the torment of the Fire?

[Sūrah Luqmān 31:21]

He, the Most High, said:

﴿ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا ﴿٦٦﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ﴾

On the Day when their faces will be turned over in the Fire, they will say, "Oh, would that we had obeyed Allāh and obeyed the Messenger (Muḥammad ﷺ)." And they will say, "Our Lord! Verily, we obeyed our chiefs and our elders, and they misled us from the (right) way."

[Sūrah al-Aḥzāb 33:66-67]

And He, the Most High, said:

﴿ وَمَا تَفَرَّقُوا إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَّقُضِيَ بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِن بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴾

And they divided not till after knowledge had come to them, through selfish transgression between themselves. And had it not been for a word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the scripture after them (i.e., Jews and Christians) are in grave doubt concerning it.

[Sūrah ash-Shūrā 42:14]

As for the second assumption, then how many think that the people of the true religion are humiliated and punished in the *dunyā*, as opposed to those who differ from them regarding to whom they are obedient and who reject Allāh's promise and support?

Allāh, the Glorified, clarified both assumptions in His Book:

﴿ إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴾

Verily, We will indeed make victorious Our messengers and those who believe in this world's life and on the Day when the witnesses will stand forth (i.e., the Day of Resurrection)...

[Sūrah Ghāfir 40:51]

And He, the Most High, said in His Book:

﴿ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ

الْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ الْغَالِبُونَ ﴾

And, verily, Our word has gone forth of old for Our slaves, the messengers, that they verily would be made triumphant.

[Sūrah aṣ-Ṣaffāt 37:171-173]

And He, the Most High, said:

﴿ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ ۚ وَقَدْ أَنزَلْنَا آيَاتٍ بَيِّنَاتٍ ۚ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴾

Verily, those who oppose Allāh and His Messenger will be disgraced, as those before them (among the past nations) were disgraced. And We have sent down clear *āyāt* (signs and verses). And for the disbelievers is a disgracing torment.

[Sūrah al-Mujādilah 58:5]

And He, the Most High, said:

﴿ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴾

Those who oppose Allāh and His Messenger, they will be among the lowest (most humiliated). Allāh has written: "Verily! It is I and My messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.

[Sūrah al-Mujādilah 58:20-21]

And He, the Most High, said:

﴿ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ

الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴾

Verily, your *Walī* (Protector or Helper) is Allāh, His Messenger, and the believers—those who perform the prayer and give *zakāh*, and they bow down (submit themselves with obedience to Allāh in prayer). And whosoever takes Allāh, His Messenger, and those who have believed as protectors, then the party of Allāh will be the victorious.

[Sūrah al-Mā'idah 5:55-56]

And He rebukes those who seek help from allegiances with other than the believers:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۘ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَى اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسَرُّوا فِي أَنفُسِهِمْ نَادِمِينَ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۙ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴾

O you who believe! Take not the Jews and the Christians as *awliyā'* (friends, protectors, helpers, etc.); they are but *awliyā'* to one another. And if any among you takes them as *awliyā'*, then surely he is one of them. Verily, Allāh guides not those people who are the wrongdoers. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to them, saying, "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may

bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves. And those who believe will say, "Are these the ones who swore by Allāh their strongest oaths that indeed they were with you?" Their deeds have become worthless and they have become losers.

[Sūrah al-Mā'idah 5:51-53]

And He, the Most High, said in His Book:

﴿ بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴾

Give to the hypocrites the tidings that there is for them a painful torment. Those who take disbelievers for *awliyā'* (protectors or helpers or friends) instead of believers, do they seek honor, power and glory with them? Verily, then to Allāh belongs all honor, power, and glory.

[Sūrah an-Nisā' 4:138-139]

And He, the Most High, said:

﴿ يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۚ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴾

They (the hypocrites) say, "If we return to al-Madīnah, indeed the more honorable ('Abdullāh bin Ubayy bin Salūl, the chief of hypocrites in al-Madīnah) will expel therefrom the meaner (i.e., Allāh's Messenger ﷺ)." But honor, power, and glory belong to Allāh, His Messenger (Muḥammad

ﷺ), and the believers, but the hypocrites know not.

[Sūrah al-Munāfiqūn 63:8]

And He, the Most High, said:

﴿ مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُولَٰئِكَ هُوَ يَبُورُ ﴾

Whosoever desires honor, power, and glory, then to Allāh belong all honor, power, and glory [and one can get honor, power, and glory only by obeying and worshiping Allāh (alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (the goodly words, i.e., the goodly words are not accepted by Allāh unless and until they are followed by good deeds), but those who plot evils, theirs will be a severe torment. And the plotting of such will perish.

[Sūrah Fāṭir 35:10]

And He, the Most High, said:

﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴾

He it is Who has sent His Messenger (Muḥammad ﷺ) with guidance and the religion of truth (Islām), that He may make it (Islām) superior over all religions. And All-Sufficient is Allāh as a witness.

[Sūrah al-Fatḥ 48:28]

And He, the Most High, said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾ تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي

سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ
تَعْلَمُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي
مِن تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ ذَٰلِكَ
الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ
قَرِيبٌ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا
أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ
أَنصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ ۖ
فَآمَنَت طَّائِفَةٌ مِّن بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ ۖ فَأَيَّدْنَا
الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴾

O you who believe! Shall I guide you to a commerce that will save you from a painful torment? That you believe in Allāh and His Messenger (Muḥammad ﷺ), and that you strive hard and strive for the cause of Allāh with your wealth and your lives, that will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of Eternity; that is indeed the great success. And also (He will give you) another (blessing) which you love, help from Allāh (against your enemies) and a near victory. And give glad tidings (O Muḥammad ﷺ) to the believers. O you who believe! Be you helpers (in the cause) of Allāh as 'Īsā (Jesus), son of Maryam (Mary), said to al-Ḥawāriyyūn (the Disciples): "Who are my helpers (in the cause) of Allāh?" Al-Ḥawāriyyūn (the Disciples) said, "We are Allāh's helpers." Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the

uppermost.

[Sūrah aṣ-Ṣaff 61:10-14]

And He, the Most High, said:

﴿ إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ﴾

And (remember) when Allāh said, "O 'Īsā (Jesus)! I will take you and raise you to Myself and clear you (of the forged statement that 'Īsā is Allāh's son) of those who disbelieve, and I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

[Sūrah Āli 'Imrān 3:55]

And He, the Most High, said:

﴿ وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴾

And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a *walī* (protector) nor a helper. That has been the way of Allāh already with those who passed away before. And you will not find any change in the way of Allāh.

[Sūrah al-Fatḥ 48:22-23]

And He, the Most High, said:

﴿ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِن

﴿ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ﴾

He it is Who drove out the disbelievers among the People of the Scripture (i.e., the Jews of the tribe of Banun-Nadīr) from their homes at the first gathering.

[Sūrah al-Ḥashr 59:2]

To His saying:

﴿ ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۖ وَمَن يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

That is because they opposed Allāh and His Messenger (Muḥammad ﷺ). And whosoever opposes Allāh, then verily, Allāh is severe in punishment.

[Sūrah al-Ḥashr 59:4]

And He, the Most High, said:

﴿ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴾

So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

[Sūrah Āli 'Imrān 3:139]

And Allāh said in the story of Nūḥ when He helped him in the *dunyā*:

﴿ تِلْكَ مِنْ أَنبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَا أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۖ فَاصْبِرْ ۖ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴾

This is from the news of the unseen which We reveal unto you (O Muḥammad ﷺ); neither you nor your people knew them before this. So be patient. Surely,

the (good) end is for the *muttaqūn* (pious).

[Sūrah Hūd 11:49]

And He, the Most High, said:

﴿ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴾

And enjoin the *ṣalāh* (the prayer) on your family, and be patient in offering them (i.e., the *ṣalāh*). We ask not of you a provision (i.e., to give Allāh something, money, etc.); We provide for you. And the good end (i.e., Paradise) is for the *muttaqūn* (pious).

[Sūrah Ṭā-Hā 20:132]

And He, the Most High, said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا ﴾

O you who believe! Take not as (your) *biṭānah* (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you.

[Sūrah Āli 'Imrān 3:118]

To His saying:

﴿ وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴾

But if you remain patient and become *al-muttaqūn* (the pious), not the least harm will their cunning

do to you. Surely, Allāh surrounds all that they do.

[Sūrah Āli 'Imrān 3:120]

And He, the Most High, said:

﴿ بَلَىٰ ۚ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴾

Yes, if you hold on to patience and piety, and the enemy comes rushing at you, your Lord will help you with five thousand angels having marks (of distinction).

[Sūrah Āli 'Imrān 3:125]

And Yūsuf said—and Allāh helped him in the *dunyā*—when his brothers came to him:

﴿ قَالُوا أَإِنَّكَ لَأَنتَ يُوسُفُ ۖ قَالَ أَنَا يُوسُفُ وَهَٰذَا أَخِي ۖ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۖ إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴾

They said, "Are you indeed Yūsuf?" He said, "I am Yūsuf, and this is my brother (Benjamin). Allāh has indeed been gracious to us. Verily, he who fears Allāh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds) and is patient, then surely, Allāh makes not the reward of the *muḥsinūn* (good-doers) to be lost."

[Sūrah Yūsuf 12:90]

And He, the Most High, said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ ذُو الْفَضْلِ

الْعَظِيمِ ﴾

O you who believe! If you obey and fear Allāh, He will grant you *furqān* (a criterion to judge between right and wrong or a way for you to get out from every difficulty), and will expiate for you your sins, and forgive you, and Allāh is the Owner of the great bounty.

[Sūrah al-Anfāl 8:29]

And He, the Most High, said:

﴿ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ۝٢ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴾

And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish His purpose. Indeed, Allāh has set a measure for all things.

[Sūrah aṭ-Ṭalaq 65:2-3]

Abū Dharr narrated that the Prophet ﷺ said:

لو عمل الناس كلهم بهذه الآية لوسعتهم.

If all the people were to act upon this verse, it would be sufficient for them.[43]

And He informs us that the calamities faced from the victories of our enemies are due solely to our own sins:

﴿ أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا

[43] Reported by Ibn Mājah (2/1411) and others.

﴿ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ﴾

(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say, "From where does this come to us?" Say (to them): "It is from yourselves (because of your bad deeds)."

[Sūrah Āli 'Imrān 3:165]

And He, the Most High, said:

﴿ إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ﴾

Those of you who turned back on the day the two hosts met (i.e., the Battle of Uḥud), it was the Shayṭān who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed, has forgiven them.

[Sūrah Āli 'Imrān 3:155]

And He, the Most High, said:

﴿ وَمَا أَصَابَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَن كَثِيرٍ ﴾

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.

[Sūrah ash-Shūrā 42:30]

And He, the Most High, said:

﴿ مَّا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِاللَّهِ

شَهِيدًا ﴾

Whatever of good reaches you is from Allāh, but whatever of evil befalls you is from yourself.

[Sūrah an-Nisā' 4:79]

And He, the Most High, said:

﴿ وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ﴾

But when some evil afflicts them because of what their (own) hands (evil deeds and sins) have sent forth...

[Sūrah ar-Rūm 30:36]

﴿ أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا ﴾

Or He may destroy them, because of that which they have earned.

[Sūrah ash-Shūrā 42:34]

He censured in His Book those who do not trust in His promise to His believing slaves, and He mentions that which befalls the messengers and believers:

﴿ إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ

لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴾

When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached the throats, and you were harboring doubts about Allāh. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said, "Allāh and His Messenger ﷺ promised us nothing but delusions!" And when a party of them said, "O people of Yathrib (al-Madīnah)! There is no stand (possible) for you (against the enemy attack!) Therefore, go back!" And a band of them ask for permission of the Prophet ﷺ, saying, "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee. And if the enemy had entered from all sides (of the city), and they had been exhorted to *al-fitnah* (i.e., to leave from Islām to polytheism), they would surely have committed it and would have hesitated thereupon except a few.

[Sūrah al-Aḥzāb 33:10-14]

And He, the Most High, said:

﴿ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم ۖ مَّسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴾

Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes!

Certainly, the help of Allāh is near!

[Sūrah al-Baqarah 2:214]

And He, the Most High, said:

﴿ وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِم مِّنْ أَهْلِ
الْقُرَىٰ ۗ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۗ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَوْا ۗ
أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾ حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ
كُذِبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَن نَّشَاءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ
الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي
الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ
يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴾

And We sent not before you (as messengers) any but men, whom We inspired from among the people of townships. Have they not traveled through the earth and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allāh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand? (They were reprieved) until, when the messengers gave up hope and thought that they were denied (by their people), then came to them Our help, and whomsoever We willed was delivered. And Our punishment cannot be warded off from the people who are *mujrimūn* (criminals, those disobedient to Allāh, sinners, disbelievers, polytheists). Indeed, in their stories, there is a lesson for men of understanding. It (the Qur'ān) is not a forged statement but a confirmation of Allāh's existing Books [the Tawrāh (Torah), the Injīl (Gospel), and other

scriptures of Allāh] and a detailed explanation of everything and a guide and a mercy for the people who believe.

[Sūrah Yūsuf 12:109-111]

This is why Allāh commanded His messengers and the believers to follow what was sent down as revelation to them, which is obedience to Him (which is the first assumption), and to await His promise (which is the second assumption). He commanded us to seek forgiveness and to be patient, because it is a certainty that they will fall short and commit sins, and seeking forgiveness removes that, and one must have patience while waiting for Allāh's promise. Hence, through seeking forgiveness, one completes his obedience, and through patience, one completes his certainty for Allāh's promise. And this all enters the definition of obedience and *īmān*. Allāh, the Most High, said:

﴿ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴾

And (O Muḥammad ﷺ), follow the inspiration sent unto you, and be patient till Allāh gives judgment. And He is the best of judges.

[Sūrah Yūnus 10:109]

And He, the Most High, said:

﴿ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۚ وَلَقَدْ جَاءَكَ مِن نَّبَإِ الْمُرْسَلِينَ ﴾

Verily, (many) messengers were denied before you (O Muḥammad ﷺ), but with patience they bore the denial, and they were hurt, till Our help reached them, and none can alter the words (decisions) of Allāh. Surely there has reached you the information

(news) about the messengers (before you).

[Sūrah al-An'ām 6:34]

And He, the Most High, said:

﴿ فَاصْبِرْ ۖ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴾

Be patient. Surely, the (good) end is for the *muttaqūn* (pious).

[Sūrah Hūd 11:49]

And He commanded them also with patience if they were afflicted by a calamity due to their own sins, such as the appearance of an enemy. As He, the Most High, said regarding the story of Uḥud:

﴿ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴾

So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. If a wound has touched you, be sure a similar wound has touched the others. And so are the days (good and not so good) We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the wrongdoers.

[Sūrah Āli 'Imrān 3:139-141]

Allāh, the Glorified, also told the stories of how he aided His messengers and believing slaves against the disbelievers in the stories of Nūḥ, Hūd, Ṣāliḥ, Shu'ayb, Lūṭ, Fir'awn, and others. He, the Most High, said:

﴿ لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ﴾

Indeed, in their stories is a lesson for men of understanding.

[Sūrah Yūsuf 12:111]

And He, the Most High, said:

﴿ وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴾

And indeed, We have sent down for you *āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are *al-muttaqūn* (the pious).

[Sūrah an-Nūr 24:34]

This is made clear by two principles.

The first principle is that if a group receives aid and support and other types of enjoyment, this does not remove the possibility of death, injury, or some other harm, because all of creation dies at some point, so death should not be viewed as an unusually harsh calamity.

And He informs us that no slave is safe from Allāh, if He intends for him something bad or if He intends for him mercy, and he has no protector or helper besides Allāh. Where can we flee to escape Allāh's command and judgment? There is no refuge from Him except to Him. Allāh, the Most High, said:

﴿ فَفِرُّوا إِلَى اللَّهِ ۖ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴾

So flee to Allāh (from His torment to His mercy). Indeed, I (Muḥammad ﷺ) am a plain warner to you from Him.

[Sūrah adh-Dhāriyāt 51:50]

This is something that everyone knows, whether they are pious or sinners, as Abū Ḥāzim al-Ḥakīm said: "Those who do not fear Allāh will not find a cure for the creation better than what the pious person has found from *at-taqwā* (fearing Allāh)."

Allāh puts the believer with the most complete *īmān* through the most trials and tribulations, as was said to the Prophet ﷺ:

الأَنْبِيَاءُ ثُمَّ الأَمْثَلُ فَالأَمْثَلُ يُبْتَلَى الْعَبْدُ عَلَى حَسَبِ دِينِهِ فَإِنْ كَانَ فِي دِينِهِ صُلْبًا اشْتَدَّ بَلاَؤُهُ وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ فَمَا يَبْرَحُ الْبَلاَءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الأَرْضِ وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ.

"O Messenger of Allāh, which people are most severely tested?" He said, "The prophets, then the next best and the next best. A person is tested according to his religious commitment. If he is steadfast in his religious commitment, he will be tested more severely, and if he is frail in his religious commitment, his test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on the earth with no sin on him."[44]

The second principle is that enjoyment is attained either through *dunyā* means or religious means. The *dunyā* means things that are tangible, such as food, drink, sexual relations, clothes, or things related to personal identity, such as status and power. The believer, the disbeliever, and the hypocrite all share in the first type. Then it is known that enjoyment from this type is not one equal reality among Banī Ādam; rather, they differ greatly in its amount and description. Some people enjoy types of food and drink that would harm others, either because they are accustomed to it in their country or because their constitution is able to handle it, etc. Some people are attracted to people that others may dislike, such as how many people in the south are attracted to a brown complexion while people in the north tend to be attracted to a white complexion. Likewise, clothing and climate, because some people enjoy colder climates that would be harmful to others. The seasons also

[44] Reported by at-Tirmidhī (4/28), Ibn Mājah (2/1334), and others.

have an effect because people enjoy the heat during the winter, but look forward to the cold when it is summer.

The principle for this is that enjoyment in the *dunyā* corresponds to the need or the benefit one derives from that thing, so the bigger the need and the greater the benefit, the more complete the enjoyment and pleasure will be, and indeed Allāh has permitted the beneficial things for the believers.

Those who are moderate in their consumption of something experience greater enjoyment than those who are excessive. This is because they become addicted and accustomed to that thing, so not much enjoyment remains for them even though they cannot do without it and they are afflicted by many illnesses because of it.

The religion is made up of two things: belief in the message, and obedience to the commandment. It is known that enjoyment of the message is in accordance to its level of nobility and honesty, and the believer has with him the most honest message about Allāh and His creation which no one else possesses, so he has the greatest of pleasures, unlike those whose message contains a lot of lies. As for obedience, if what one is commanded with is piety and justice and it is beneficial, then his enjoyment is greater than one who is commanded with other than piety, justice, and that which is beneficial.

This is the difference between truth and falsehood. Indeed, Allāh, the Most High, said:

﴿ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ
(١) وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ
عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ ۙ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ
وَأَصْلَحَ بَالَهُمْ (٢) ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ
وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِن رَّبِّهِمْ ۚ كَذَٰلِكَ يَضْرِبُ

اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ﴾

Those who disbelieve, and hinder (men) from the path of Allāh, He will render their deeds vain. But those who believe and do righteous good deeds, and believe in what is sent down to Muḥammad ﷺ, for it is the truth from their Lord—He will expiate from them their sins and will make good their state. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allāh set forth their parables for mankind.

[Sūrah Muḥammad 47:1-3]

And He, the Most High, said:

﴿ وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِندَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴾

As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it—he finds it to be nothing, but he finds Allāh with him, Who will pay him his due (Hell). And Allāh is swift in taking account.

[Sūrah an-Nūr 24:39]

To elaborate: Rights are of two types: existing rights and intended rights, and each one necessitates the other.

Existing rights are established within themselves, so knowledge of them is the truth and the information about them is the truth. Intended rights are the benefits from which, if a person seeks them, he will benefit, and then he will obtain the enjoyment.

06



Allâh Tests His Slaves with Both Happiness & Difficulty

To clarify, Allāh tests his slaves with both happiness and difficulty, and He, the Venerated, said:

﴿ فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝١٥ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ۝١٦ كَلَّا ﴾

As for man, when his Lord tries him by giving him honor and gifts, then he says (arrogantly), "My Lord has honored me." But when He tries him by straitening his means of life, he says, "My Lord has humiliated me!" Nay!

[Sūrah al-Fajr 89:15-17]

Allāh says that the situation is not like that. If He does not test his slave with difficulty and instead honors and blesses him, then that is not an unrestricted honoring or blessing, and if He limits a person's *rizq* (sustenance, wealth, etc.) then that is not necessarily disgracing him. Rather, they are both trials, tests, and examinations. So if one is grateful for the ease and patient upon the hardships, then both situations are good for him, as the Prophet ﷺ said:

لا يقضي الله للمؤمن قضاء إلا كان خيرا له، وليس ذلك لأحد إلا للمؤمن: إن أصابته سراء فشكر كان خيراً له، وإن أصابته ضراء فصبر كان خيراً له.

Allāh does not predestine anything for the believer except that it is good for him, and this applies only to a believer. If he is blessed with prosperity and he expresses gratitude (to Allāh), then that is good for him, and if adversity befalls him and he endures it patiently, then that is good for him.[1]

But if one is not grateful or patient, then both situations are bad for him.

Difference of Opinion Regarding the Issue of the Disbeliever's Enjoyment in the *Dunyâ*: Is it a Blessing For Him or Not?

The scholars differ in their opinion regarding the enjoyment the disbeliever attains in the *dunyā:* is this a blessing for him or not? The basis of the differing rests on the differing opinions regarding ability.

The Qadariyyah believe that Allāh only wants good for every being, but the slaves are the ones who want bad for themselves by disobe-

[1] Reported by Muslim (4/2295) and in *Al-Musnad* (4/332). The wording here is from *Al-Musnad* on the authority of Anas ﷺ.

dience and abstaining from obedience, which he does against Allāh's will and ability.

They also believe that the blessings the disbelievers receive are the complete blessings, like that which the believers receive, because they do not believe that the believers receive a special blessing that the disbelievers do not; rather, they [believe that] they both receive the same blessings, except one of them is guided (without any specific blessing from Allāh) and the other is misguided (without any specific disgrace from Allāh). Likewise, [they believe] the believer and the disbeliever are equally deserving of the worldly blessings.

Those who dispute their opinion from among the people who affirm the *qadr* (predestination) sometimes do so with an even greater degree of falsehood, but the majority of them are upon the truth. Unfortunately, many people argue against the people of innovation's great falsehoods with slightly lesser falsehoods. The Imāms of the Sunnah forbade this practice and ordered people to be moderate and just, to hold on to the Sunnah completely, and not to respond to falsehood with falsehood.

So they say that the disbeliever does not receive worldly blessings from Allāh, just as they don't receive religious blessings, because the result of their pleasure is a pain much greater than the blessing itself, like poisoned food, or if someone gave money to another to gain their trust and then they killed or tortured them. They say that their blessing is a cause for punishment for the disbeliever, as He, the Most High, said:

﴿ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا ﴾

We postpone the punishment only so that they may increase in sinfulness.

[Sūrah Āli 'Imrān 3:178]

And He, the Most High, said:

﴿ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن مَّالٍ وَبَنِينَ ۝٥٥ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ۚ بَل لَّا يَشْعُرُونَ ﴾

Do they think that We enlarge them in wealth and children, We hasten unto them with good things (in this worldly life so that they will have no share of good things in the Hereafter)? Nay, but they perceive not.

[Sūrah al-Mu'minūn 23: 55-56]

And He, the Most High, said:

﴿ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ﴾

So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.

[Sūrah al-An'ām 6:44]

And He, the Most High, said:

﴿ فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا الْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ۝٤٤ وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ﴾

Then leave Me alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not. And I will grant them a respite. Verily, My plan is strong.

[Sūrah al-Qalam 68:44-45]

There are others from among those who affirm the *qadr* who differ with this position. They say that Allāh does bless the disbelievers in this life. Both of these opinions can be found among the followers of Imām Aḥmad and others. This group says that the Qur'ān shows that Allāh blesses the disbelievers and expects them to be grateful for their blessings, so how can it be said that they are not blessed? Allāh, the Most High, said:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا ﴾

Have you not seen those who have changed the blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and his message of Islām), and caused their people to dwell in the house of destruction? (It is) Hell, which they will (enter to) burn.

[Sūrah Ibrāhīm 14:28-29]

To His saying:

﴿ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۖ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴾

Allāh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His command; and He has made rivers (also) to be of service to you.

[Sūrah Ibrāhīm 14:32]

To His saying:

﴿ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ ﴾

And if you count the blessings of Allāh, never will you be able to count them. Indeed, man is an extreme wrongdoer and a denier (of Allāh's blessing).

[Sūrah Ibrāhīm 14:34]

And He, the Most High, said:

﴿ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴾

Verily, We showed him the way, whether he be grateful or ungrateful.

[Sūrah al-Insān 76:3]

And how can someone reject their blessings if they were never blessed?

Their view necessitates that the disbelievers have no obligation to be thankful to Allāh since He never blessed them with anything, and it should be known by the necessity of Islām that this is completely false. Indeed, Allāh rebukes mankind for being arrogant and ungrateful, such as:

﴿ إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ ﴾

Verily! Man (disbeliever) is ungrateful to his Lord.

[Sūrah al-'Ādiyāt 100:6]

And He, the Most High, said:

﴿ وَلَئِنْ أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ ۝٩ وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴾

And if We give man a taste of mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say, "Ills have departed from me." Surely, he is exultant and boastful (ungrateful to Allāh).

[Sūrah Hūd 11:9-10]

And Ṣāliḥ ﷺ said:

﴿ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۖ فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴾

And remember when He made you successors after [the people of] 'Ād and gave you habitations in the land; you build for yourselves palaces in plains and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allāh, and do not go about making mischief on the earth.

[Sūrah al-A'rāf 7:74]

And He, the Most High, said:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴾

Have you not seen those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction?

[Sūrah Ibrāhīm 14:28]

And He, the Most High, said:

﴿ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ ﴾

And Allāh puts forward the example of a township (Makkah) that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the favors of Allāh (with ungratefulness).

[Sūrah an-Naḥl 16:112]

The first group responds by stating Allāh's saying:

﴿ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴾

The way of those on whom You have bestowed Your grace.

[Sūrah al-Fātiḥah 1:7]

And the disbelievers do not share in this blessing, so they are removed from Allāh's blessings. Allāh also said in His address to the believers:

﴿ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ﴾

Eat of the *ṭayyibāt* (good lawful things) wherewith We have provided you.

[Sūrah Ṭā-Hā 20:81]

And He, the Most High, said:

﴿ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً ﴾

And remember the favor of Allāh upon you, when you were enemies.

[Sūrah Āli 'Imrān 3:103]

And He, the Most High, said:

﴿ وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُم بِهِ ﴾

And remember Allāh's favor upon you and His covenant with which He bound you.

[Sūrah al-Mā'idah 5:7]

And He, the Most High, said:

﴿ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ ﴾

Eat of the lawful things with which We have provided you, and be grateful to Allāh.

[Sūrah al-Baqarah 2:172]

As for the disbelievers, they are addressed from one perspective concerning the enjoyment, pleasure, and happiness, but they are not named specifically regarding blessings. Instead, they are mentioned among the general references to Banī Ādam, because the believers experience happiness in both the *dunyā* and the Hereafter, while the disbelievers only experience enjoyment in the *dunyā*.

In addition, the disbelief of the disbeliever is, in fact, a blessing for the believer, because if it was not for the existence of disbelief, sin, and disobedience, there would be no commanding the good and forbidding the evil. If it was not for the existence of the *shayāṭīn* (devils) among mankind and the *jinn*, the believer would not be able to attain the highest levels of status and reward by way of enmity and opposition to them, and the sins to which they call mankind.

Mankind possesses the faculties of love and hate, and his happiness lies in loving what Allāh loves and hating what Allāh hates, so if there was nothing in the world to hate or no one to fight against, then one would not be able to complete one's *īmān*. Indeed, Allāh, the Most High, said:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴾

Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the

cause of Allāh. Those! They are the truthful.

[Sūrah al-Ḥujurāt 49:15]

They say that if these pleasures were unrestricted blessings, it would mean that Allāh's blessings upon His enemies were greater in the *dunyā* than His blessings upon His allies. They say that Allāh's blessings that they replace with disbelief are the revelation of the Book and the sending of the messengers, which they disbelieve in and deny that they are the truth, as the Prophet ﷺ said:

ألا لا فخر إني من قريش.

Without boasting, I am from the Quraysh.[2]

And likewise, His saying:

﴿ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴾

And Allāh puts forward the example of a township (Makkah) that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the favors of Allāh (with ungratefulness). So Allāh made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e., denying Prophet Muḥammad ﷺ) which they (its people) used to do.

[Sūrah an-Naḥl 16:112]

And He, the Most High, also said:

﴿ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا

[2] A *ḥadīth* with this wording could not be found; however, there are many *aḥādīth* in which the Prophet ﷺ stated that he was from the Quraysh tribe, such as the *ḥadīth* reported by Muslim: "Indeed, Allāh chose Kinānah from the children of Ismā'īl, chose the Quraysh from Kinānah, chose Banī Hāshim from the Quraysh, and chose me from Banī Hāshim."

رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ
لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴾

If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh, and Allāh will give reward to those who are grateful.

[Sūrah Āli 'Imrān 3:144]

The reality of the issue is that these examples involve enjoyment, pleasure, and happiness in the *dunyā* in which there is no disagreement. Because of this, Allāh, the Most High, said:

﴿ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا
رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ
لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴾

That was because you had been exulting in the earth without any right (by worshiping others instead of Allāh and by committing crimes), and you used to rejoice extremely (in your error).

[Sūrah Ghāfir 40:75]

And He, the Most High, said:

﴿ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا ﴾

You received your good things in the life of the world, and you took your pleasure therein.

[Sūrah al-Aḥqāf 46:20]

And He, the Most High, said:

﴿ وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴾

And leave Me alone to deal with the beliers (those who deny My verses, etc.), and those who are in

possession of the good things of life. And give them respite for a little while.

[Sūrah al-Muzammil 73:11]

And He, the Most High, said:

﴿ ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ ﴾

Leave them to eat and enjoy, and let them be preoccupied with (false) hope.

[Sūrah al-Ḥijr 15:3]

And He, the Most High, said:

﴿ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴾

Whereas the life of this world is only a deceiving enjoyment.

[Sūrah al-Ḥadīd 57:20]

And this is something that is experienced firsthand.

However, the discussion revolves around two issues. The first: Is it a blessing or not? The second: Is the blessing that a believer receives the same as the blessing received by a disbeliever, or is it less or more? And this is the following issue.

As for the first question, then it is said that the pleasures in themselves are not the same as the slave's action, such as the pleasure derived from *zinā*, oppressing others, *shirk*, speaking about Allāh without knowledge, etc. Here, the sin is a reason for a punishment greater than the pleasure derived from the action, but the punishment may be instant or deferred, like eating delicious food that is poisoned to cause illness or death. The difference being that the punishment can be repealed with *tawbah* (repentance) or by performing good acts. However, it is said that the pleasure attained by the sin does not equal that which is involved in making *tawbah* and performing righteous deeds, due to the difficulty and hardship

involved. This is why it is said: "Abstaining from sin is less bitter than seeking repentance," and it is also said: "An hour of pleasure may result in long sadness."

However, performing repentance and good deeds that eradicate sins earns rewards greater than abstaining from the sin in the first place, so the pain of the repenter is greater than the abstainer from the sin in every way, but his reward is greater. Likewise, when Allāh expiates sins, the bitterness is greater than its sweetness.

Sometimes, pleasure is attained without sins, but that requires one to obey Allāh, so he avoids shirking obligations and perpetrating prohibitions, such as the slave who enjoys the fruits of his own wealth or the pleasures of marriage, neither of which are forbidden.

And Allāh commands us to eat from the good things and to be thankful. He, the Most High, said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾

O you who believe! Eat of the lawful things with which We have provided you, and be grateful to Allāh, if it is indeed He Whom you worship.

[Sūrah al-Baqarah 2:172]

And it is reported by Muslim that the Prophet ﷺ said:

إن الله ليرضى عن العبد أن يأكل الأكلة، فيحمده عليها، أو يشرب الشربة، فيحمده عليها.

Allāh is pleased with His slave who eats a meal and praises Him for it, and who takes a drink and praises Him for it.[3]

And in another narration reported by Ibn Mājah:

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[3] Reported by Muslim (4/2095), at-Tirmidhī (172/3), and Aḥmad (3/100 and 118).

الطَّاعِمُ الشَّاكِرُ بِمَنْزِلَةِ الصَّائِمِ الصَّابِرِ.

The one who eats and is grateful has the status of the person who fasts and is patient.[4]

And Allāh, the Most High, said:

﴿ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴾

Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!

[Sūrah at-Takāthur 102:8]

When the Prophet ﷺ entertained Abul-Haytham bin at-Tīhān and they sat in the shade, and he gave them fruits and meat to eat and cold water to drink, he said: "This is from the blessings that you will be asked about." He will be asked about it, seeking his gratitude, not because there is any sin in it. Therefore, Allāh demands from His slaves that they are thankful for His blessings upon them and that they not rely on their obedience over their disobedience. This is because one may fall short of what is obligatory regarding a blessing and use it to perform something forbidden, and so his action and his lack of action regarding it will be a cause for punishment. A punishment is earned by not performing obligations and by performing prohibitions upon a blessing, which was an action from Allāh, even if a person's disobedience happens by Allāh's judgment (*qaḍā'*), predestination (*qadr*), knowledge, will, power, and creation.

The reality of the matter is that Allāh blesses His slaves, and that blessing can be a reason for his punishment, so he receives both a blessing and a punishment, except the punishment is a result of his disobedience since he did not perform the right of the blessing and did not fear Allāh in its regard.

Based on this, blessings may be viewed as a blessing from one

[4] Reported by Ibn Mājah.

perspective and the opposite from another, and therefore they are not unconditional blessings. It does not negate them being blessings if they are conditional or unconditional, but a person must give the blessing its right by being grateful and appreciative of the blessing and by not using the blessing for disobedience to Allāh. Hence, blessings come under the category of commanding the good, forbidding the evil, and the promise and the threat (i.e., the promise of Jannah and the threat of the Fire).

A person who abandons what he is commanded to do in regard to a blessing and performs sins with that blessing, then this will be a cause of increasing his punishment, and therefore, in his respect, the blessing is not a blessing at all in terms of *al-qaḍā'* (Allāh's divine judgment) and *al-qadr* (Allāh's predestination), even if it is a blessing in general terms and to the believers.[5] This should clarify this discussion, because it is an enticement and a deception. And this is what I meant when I affirmed the blessings from one perspective while negating them from another, as in Allāh's saying:

﴿ فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٦﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴾

As for man, when his Lord tries him by giving him honor and blessings, then he says (arrogantly), "My Lord has honored me." But when He tries him and restricts his provision, he says, "My Lord has humiliated me."

[Sūrah al-Fajr 89:16-17]

He told us that He honored him with blessings, and rejected the

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[5] For example, a person is given wealth. The people consider this is a great blessing, but Allāh knows that in terms of this person's *qaḍā'* and *qadr*, it will actually be a reason for his punishment. This is because the wealth will ultimately lead the person to sin, to spend his wealth attaining things that are *ḥarām*, or to oppressing others. Therefore, the wealth is, in reality, not a blessing at all.

statement of the man put to the test: "My Lord honored me!" because the man put to the test believed that this was an unconditional honor—in other words, that the blessings he received were an honor for him and not a (possible) reason to be punished. The reality is that Allāh tested him with these blessings to see if he would be obedient or disobedient to Him as a result. Allāh is all knowing of what a person will do, but it is one thing to know what will be, and another thing to know what actually occurred.[6]

As for His saying:

﴿ فَأَكْرَمَهُ وَنَعَّمَهُ ﴾

...He gives him honor and blessings...

[Sūrah al-Fajr 89:16]

Then this is an honor in terms of the pleasure that it contains, and this is why Allāh mentioned it together with *ni'mah* (blessings). General folk tend to call anything that is done over and above what is customary "*kirāmah*" (honor), but the people of *ithbāt* (affirmation of Allāh and his right upon us) do not consider this to be unconditional *kirāmah;* rather, in reality, *kirāmah* is keeping to uprightness, which is obedience to Allāh, and is just something with which Allāh puts His slaves to the test, so if they obey Him with it He raises their rank, but if they disobey Him then He lowers their rank, as He, the Most High, said:

﴿ وَأَن لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَّاءً غَدَقًا ﴿١٦﴾ لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴾

If they had believed in Allāh and went on the (right) way, We would surely have bestowed on them water

[6] Allāh has no need to test mankind because He knows us better than we know ourselves. He knows how we will react in every situation, but due to His ultimate wisdom and justice, He tests us in order to establish the evidences for or against us, so on the Day of Judgment no one can claim they are oppressed.

(rain), that We might try them thereby. And whosoever turns away from the reminder of his Lord, He will cause him to enter a severe torment.

[Sūrah al-Jinn 72:16-17]

So if blessings and honors involve both these aspects (i.e., the blessing and the trial), then they are blessings that necessitate gratitude due to the command and the legislation. Hence, from the aspect of its reality and divine decree, the sinner derives nothing from it except trial, tribulation, and punishment due to his disobedience to Allāh. It is clear that even before the reality of it is apparent (to mankind), it is a trial and a test; it may be a cause for happiness and it may be a cause for despair. The aspect of its trial may be more apparent in that which is bitter, but Allāh actually tests with both bitter and sweet, as He, the Most High, said:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴾

Every soul will taste death. And We test you with evil and with good as a trial; and to Us you will be returned.

[Sūrah al-Anbiyā' 21:35]

And He said:

﴿ وَبَلَوْنَاهُم بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴾

And We tested them with good (times) and bad that perhaps they would return (to obedience).

[Sūrah al-A'rāf 7:168]

Therefore, whoever is tested with bitterness, hardships, and calamities, and whose provisions are restricted, then this is not a humiliation but rather a test. If he is obedient through that, then he will be happy, but if he disobeys Him through that, then he will be in despair. The reason for the happiness of the prophets and the

believers is the same reason for the despair of the disbelievers and the sinners.

Allāh, the Most High, said:

﴿ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴾

And those who are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

[Sūrah al-Baqarah 2:177]

And He, the Most High, said:

﴿ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُم ۖ مَّسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا ﴾

Or do you think that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken.

[Sūrah al-Baqarah 2:214]

And He, the Most High, said:

﴿ وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ ۖ وَمِنْ أَهْلِ الْمَدِينَةِ ۖ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴾

And among the Bedouins 'round about you, some are hypocrites, and so are some among the people of al-Madīnah; they exaggerate and persist in hypocrisy. You (O Muḥammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great

(horrible) torment.

[Sūrah at-Tawbah 9:101]

And He, the Most High, said:

﴿ وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴾

And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent.

[Sūrah as-Sajdah 32:21]

And He, the Most High, said:

﴿ وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴾

And We had gripped them with suffering (as a warning), but they did not yield to their Lord, nor did they humbly supplicate.

[Sūrah al-Mu'minūn 23:76]

Additionally, the good things that bring happiness, with which a slave may be tested, come from the obedience that the slave performs, and the evil things that bring dislike and despair, with which a slave may also be tested, come from disobedience performed by the slave, as Allāh, the Most High, said:

﴿ مَّا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴾

Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muḥammad ﷺ) as a Messenger

to mankind, and Allāh is sufficient as a witness.

[Sūrah an-Nisā' 4:79]

And He, the Most High, said:

﴿ أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ﴾

(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say, "From where does this come to us?" Say (to them): "It is from yourselves (because of your evil deeds)."

[Sūrah Āli 'Imrān 3:165]

And He, the Most High, said:

﴿ وَمَا أَصَابَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَن كَثِيرٍ ﴾

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.

[Sūrah ash-Shūrā 42:30]

And He, the Most High, said:

﴿ فَكَيْفَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴾

How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, "We meant no more than goodwill and conciliation!"

[Sūrah an-Nisā' 4:62]

And He, the Most High, said:

﴿ فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ ۗ وَإِنَّا إِذَا أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنسَانَ كَفُورٌ ﴾

But if they turn away (O Muḥammad ﷺ from the Islamic monotheism which you have brought to them). We have not sent you (O Muḥammad ﷺ) as a *ḥāfiẓ* (protector) over them (i.e., to take care of their deeds and to recompense them). Your duty is to convey (the message). And verily, when We cause man to taste of mercy from Us, he rejoices there at, but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ungrateful!

[Sūrah ash-Shūrā 42:48]

Then, those good things that are born of obedience and reward, if they are used to perpetrate sin, will be a cause for one's punishment and adversities; this is the recompense for disobedience. But if one is obedient to Allāh in their regard, then they will be a cause for one's reward and happiness. So consider this and know that actions are judged by their outcomes. That which appears to be a blessing and begins as a pleasure could be the reason for punishment, and that which appears to be a punishment and begins as a hardship could be the reason for a reward. Likewise, that which is obedience—in the eyes of the people—could be the reason for a slave's destruction due to him abandoning that obedient act when tested, and that which is a sin—in the eyes of the people—could in fact be a reason for one's happiness, due to one's repentance and abstinence from such an act, which is the final outcome of that sin.

Hence, the command and the prohibition relate to what is current, so the slave is commanded with unrestricted obedience and forbidden from unrestricted disobedience, and commanded to be thankful for every blessing he receives.

Qaḍā' and *qadr* (fate and divine pre-decree) is Allāh's knowledge, His Book, and what follows from that of His will and creation, and it is in accordance with the future reality. Hence, actions are judged by their final outcomes, and those who are truly blessed, in reality, are those who die in a state of *īmān*.

The people differ in their opinions regarding this issue:

Those of the Mutakallimah who affirm the *qaḍā'* and *qadr* note that *al-qadr* is from Allāh's knowledge, His Book, His will, and His creation, but they may negate that which extends from His commands and forbiddances, the promise and the threat, the universal wisdom and the details of the specific judgment.

As for the Qadariyyah and those who resemble them, who do not take note of any of that except the commands and prohibitions and the promise and the threat, then they have indeed committed disbelief in something that it is obligatory for a Muslim to believe—such as His creation, His Book, His will, and His directing of His believing slaves, who were given the evidence due to specific guidance—and disbelief in His judgment upon the disbelievers with His justice, as is reported in the *ḥadīth*:

مَاضٍ فِينَا أَمرُكَ، عَدلٌ فِينَا قَضَاؤُكَ.

Your command is carried out in us; Your judgment for us is just.[7]

And your Lord does not oppress anyone.

If it is known that everyone who is tried with happiness or hardship is posed with a hidden benefit or a harm, and that the benefit is attained if one obeys Allāh regarding it, and the harm occurs when one disobeys Allāh regarding it, then it should be clear that people are of four types:

1) Those whose rectification is attained through a blessing.

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[7] Reported in *Al-Musnad* (5/267-268) on the authority of Ibn Mas'ūd, with the wording: "Your command is carried out in me; Your judgment for me is just."

2) Those whose rectification is attained through adversity.

3) Those whose rectification lies in both scenarios.

4) And finally, those who will not receive rectification in either situation.

One person could fit into all four of these categories at different times or all at once depending on the type of trial.

It is reported in a *ḥadīth* that Allāh says:

إن من عبادي من لا يصلح إلا الغنى، ولو أفقرته لأفسده ذلك، وإن من عبادي من لا يصلحه الا الفقر، و لو أغنيته لأفسده ذلك، وإن من عبادي من لا يصلحه إلا السقم، ولو أصححته لأفسده ذلك، وذلك أنى أدبر عبادي، إنى بهم خبير بصير.

There are those among my slaves who will only be rectified by wealth, and if I made him poor it would ruin him; and there are those among my slaves who will only be rectified by poverty, and if I gave him wealth it would ruin him; and there are those among My slaves who will only be rectified by sickness, and if I were to cure him it would ruin him. Indeed, I manage my slaves. Indeed, I am All-Knowing, All-Hearing.[8]

The immediate enjoyments are, in reality, not blessings and can instead be a test and a punishment if one uses them for disobedience. Previous obedience can come to nothing and could be the cause of bad if it is ultimately followed by apostasy and tribulation. Likewise, worldly pain and suffering could really be a blessing, and previous disobedience could lead one to goodness by way of repentance and patience, changing disobedience into obedience.

This requires the slave to be in need of seeking Allāh's support at all times by way of obedience to Him, and with a steadfast heart.

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[8] The source of this *ḥadīth* is unknown.

There is no might or strength except with Allāh.

This is because mankind is as Allāh described them in His saying:

﴿ وَلَئِنْ أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ ۝٩ وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴾

And if We give man a taste of mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say, "Ills have departed from me." Surely, he is exultant and boastful (ungrateful to Allāh).

[Sūrah Hūd 11:9-10]

And He, the Most High, said:

﴿ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴾

Except those who show patience and do righteous good deeds, those: theirs will be forgiveness and a great reward (Paradise).

[Sūrah Hūd 11:11]

He informs us that during hardship after ease, he despairs that the hardship will never cease in the future, and he rejects the blessings that Allāh had previously bestowed upon him; and during times of joy after a time of hardship, he feels safe from returning to that place of difficulty again in the future, and he forgets his previous situation with his saying: "*'Ills have departed from me.' Surely, he is exultant, and boastful*" [Sūrah Hūd 11:10]. Boastfully looking down upon others due to that with which Allāh has blessed him.

Allāh, the Most High, said:

﴿ إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا ۝١٩ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝٢٠ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴾

Verily, man (disbeliever) was created very impatient; irritable (discontented) when evil touches him, and niggardly when good touches him.

[Sūrah al-Ma'ārij 70:19-21]

He informs us that he is worrisome and impatient during difficulties and ungrateful and miserly during good times.

Allāh, the Most High, said:

﴿ وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ ﴾

And He gave you all that you asked for, and if you count the blessings of Allāh, never will you be able to count them. Verily! Man is indeed an extreme wrongdoer—a disbeliever (an extreme ingrate, denies Allāh's blessings by disbelief, and by worshiping others besides Allāh, and by disobeying Allāh and His Prophet Muḥammad ﷺ).

[Sūrah Ibrāhīm 14:34]

And He, the Most High, said:

﴿ إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ ﴾

Verily! Man is ungrateful to his Lord.

[Sūrah al-'Ādiyāt 100:6]

And He, the Most High, said:

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنسَانُ ۖ إِنَّهُ

﴿ كَانَ ظَلُومًا جَهُولًا ﴾

Truly, We did offer *al-amānah* (the trust or moral responsibility or honesty and all the duties which Allāh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e., afraid of Allāh's torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).

[Sūrah al-Aḥzāb 33:72]

And He, the Most High, said:

﴿ قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ الْإِنفَاقِ ۚ وَكَانَ الْإِنسَانُ قَتُورًا ﴾

Say (to the disbelievers): "If you possessed the treasure of the mercy of my Lord (wealth, money, provision, etc.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"

[Sūrah al-Isrā' 17:100]

And He, the Most High, said:

﴿ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّا إِيَّاهُ ۖ فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ الْإِنسَانُ كَفُورًا ﴾

And when harm touches you upon the sea, those whom you call upon besides Him vanish from you except Him (Allāh alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful.

[Sūrah al-Isrā' 17:67]

And He describes the believers as being patient during adversity as well as in times of ease, due to Allāh's saying:

﴿ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴾

Except those who show patience and do righteous good deeds, those: theirs will be forgiveness and a great reward (Paradise).

[Sūrah Hūd 11:11]

In fact, patience can sometimes be even harder during times of ease, as is witnessed by this statement from some of the Ṣaḥābah:

ابتلينا بالضراء فصبرنا وابتلينا بالسراء فلم نصبر.

We were tested by hardship and adversity and so we were patient, but then we were tested by ease and happiness and we were not patient.

The Prophet ﷺ used to seek Allāh's help from the trial of poverty and the trial of affluence, and he ﷺ said to his Companions:

فَوَاللَّهِ لاَ الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ.

By Allāh, I do not fear for you poverty, but I fear that (the riches of) the *dunyā* will be bestowed upon you, as it was for past nations, whereupon you will compete with each other for it as they competed for it, and it will destroy you as it destroyed them.[9]

Whoever is not defined by the term *īmān* is either able-bodied or disabled. If a person is able-bodied, then he will display what is within him of sin, oppression, *shirk*, speaking about Allāh without knowledge, and abstaining from justice, prayer, sincere supplication, etc., all in accordance to his ability. Indeed, the slave only acts if there is the ability and the desire to act, so a person who combines

[9] Reported by al-Bukhārī (8/90), Muslim (4/2273), and others.

both a level of capability with high levels of sin and wickedness will be more extreme in his disobedience, such as Fir'awn and the other arrogant tyrants like him. They do not resist their desires and they do not fear Allāh.

The believer, on the other hand, acts upon Allāh's commands with diligence and piety in accordance to his ability.

Those who are not believers, but are instead sinners, disbelievers, hypocrites, or wrongdoers, if they are incapable of acting on their desires, they become the most wretched kinds of people and the most submissive, doing whatever they want. This is because they lack *īmān* to enrich their souls and to give them the strength to avoid things that are harmful.

This is the situation of the nations that are distant from knowledge and *īmān*, as was the case for the Turks, Tartars, and the Arabs in their pre-Islamic periods. They were among the most arrogant and oppressive when in a position of authority, but among the most lowly of people if overpowered.

As for the believers, Allāh said to them when they were being oppressed:

﴿ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴾

So do not weaken (against your enemy), nor be sad, and you will be superior if you are indeed (true) believers.

[Sūrah Āli 'Imrān 3:139]

Thus, the believers are superior even if they are conquered.

Ka'b bin Zuhayr said in his description of the Ṣaḥābah:

They were not overcome by joy if their spears struck their target one day,
But neither were they overcome by anguish if they were the ones struck.

Therefore, the tactic that should be employed with every person

who has corrupt desires, such as sins, oppression, *shirk*, speaking without knowledge, etc., should be one of two approaches: either rectification of a person's desires or minimizing his ability to act on those desires, because if a person possesses both corrupt desire and ability, then evil will occur.

If someone has righteous desires, then his ability to act on his desires should be helped and supported, so he may be able to perform good actions. Conversely, effort should be made to rectify a person's desires if the person has bad desires and his ability cannot be restrained.

The objective is to strengthen the righteous desires and the ability to perform them, as much as possible, and to weaken corrupt desires and the person's ability to perform them as much as possible. And there is no might or power except with Allāh.

The Believer Receives Greater Bliss & Enjoyment Than the Disbeliever

It is apparent from this that the believer is in a good situation and that his blessings and pleasure outweigh that of the disbeliever in this life and the next, even if the *dunyā* is a prison to the believer and paradise to the disbeliever, because—from the believer's perspective—the *dunyā* is like a prison in comparison to Allāh's blessings and generosity after death. The disbeliever, on the other hand, has nothing to look forward to after death except Allāh's severe punishment, so for him, the *dunyā* is like a paradise in comparison to what is to come.

The disbeliever possesses corrupt desires and is either capable or incapable of acting upon them. If he is incapable, then this will hinder his desires to the point that he will not be able to reconcile between the two, but if he is capable of fulfilling his desires, then he will over-indulge to the extreme until he is unable to stop.

This is why you find that those who oppress themselves go to great lengths, sinning and spreading corruption, seeking the next thing that will bring them some temporary fulfillment of their senses, but their hearts are never satisfied. This is how they behave in relation to their attempts to attain enjoyment and pleasure, but in terms of their fear of their enemies, they are the most frightened people from among mankind, and there is no life for someone possessed by their fears. The disbeliever who is incapable of achieving his desires lives in great torment. He is constantly regretful for the things that he is missing and the things that cause him harm.

If the believer is able to achieve his righteous desires and act upon his beneficial knowledge, then his heart is in a state of peace and tranquility due to his good acts, and he experiences peace and pleasure of the eye that cannot be described. Even the believer who is unable to act on his righteous intention and beneficial knowledge achieves a level of happiness that is indescribable.

The Pleasure Experienced by Pious People is Greater Than the Pleasure Experienced by Sinners

This is all witnessed by personal experience, but many people make the mistake of witnessing the enjoyments obtained by sinners and partaking in these pleasures, without ever knowing the sweetness of the pleasures obtained by the people of piety, and most people are ignorant of this fact, as if they are deaf and dumb, and this ignorance is due to a lack of witnessing real *īmān* and tasting its sweetness, with the addition of the ignorance of the *mutakallimīn* (people of rhetoric) regarding knowledge of the realities of what Allāh's commands possess of benefit and rectification, and also the benefit and rectification for the believing slave that His creation possesses. Hence, their ignorance incorporates what He informed us of concerning His creation and commands, and that which His slaves fail to perceive of the reality of *īmān* and its sweetness, along

with the oppression present in the souls preventing them from the greatness of Allāh's blessings, generosity, and pleasure, and placing them in Allāh's punishment and anger.

When People Became Absorbed in the Issues of *Qadr* (Predestination), a Number of Groups Innovated Statements that Opposed the Qur'ân & Sunnah

When people began to probe into the issues of *qadr*, why Allāh created the creation, why He commands, and so on, without guidance from Allāh, they split away from their religion and became factions.

One group argued that Allāh only creates people who are beneficial to the creation, and that He also does not command something to happen unless it is beneficial, and that it is the slave who divests himself from the benefit and performs harmful acts against Allāh's will and beyond His ability to prevent [it from] happening. By this statement, they intended to free Allāh of any oppression or wrong-doing, and they describe Him with wisdom, justice, and goodness, but instead they negate His knowledge, ability, writing, creation, and will. Some from this group say, "Allāh does not know or write what the slaves will do until they have done it."

Another group argues that Allāh knows what the slave will do before he does it and He knows that they will disobey Him and do things that harm themselves. So the reason for notifying them of the creation and the command is for continuous, unadulterated benefit.

People say to them: "Whoever knows that their good intentions will not come to fruition but will still strive with all their ability to attain it, they are from among the most ignorant and foolish people." They negate a small amount of foolishness while affirming

a greater foolishness, and they claim that He only predestines what He wills to happen to them, so they limit His power.

The people of affirmation respond by affirming His general power and ability, His will, His creation, and His eternally pre-existent knowledge. All of this is good and in accordance with the Sunnah and represents the completeness of *īmān* in the *qadr*, i.e: belief in Allāh's eternally pre-existent knowledge, His will, His creation, and His ability over all things; but they add to that some things that are not from the Sunnah.

It is reported in the Sunnah that Allāh does what He wills and rules as He pleases, and He is not asked about what He does; rather, they are the ones whose actions are asked about. He commands the slaves to be obedient to Him, while He guides whom He wills and misguides whom He wills, just as He, the Most High, said:

﴿ وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴾

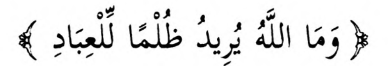
And Allāh invites to the Abode of Peace and guides whom He wills to a straight path.

[Sūrah Yūnus 10:25]

They also claim that Allāh does not create the creation out of wisdom or His mercy for them; rather [they say] it is possible that He created them to harm all of them, and they see this to be wisdom. They do not negate for Allāh the kinds of oppression that He negates for Himself, since He states that He only punishes or rewards mankind in accordance to their actions, and whoever performs righteous deeds and is a believer will never fear oppression or harm.

They claim that anything that could be written as someone's destiny could not be oppression, even punishment of the prophets and messengers, honoring the disbelievers and hypocrites, and so on. Hence, the oppressions that Allāh negates for Himself are not

deemed as oppressive by this group. Allāh, the Most High, said:



And Allāh wills no injustice for (His) slaves.

[Sūrah Ghāfir 40:31]

They understand this verse to mean: "Allāh does not will what is not possible for His slaves." They also claim that Allāh commands His slaves with something that may not be a benefit to them; in fact, He may command them with something which, if the slave was to perform it, would be harmful for him, but if he does not do it, then he would be punished for that. Hence, the slave would be stuck between two hardships: the hardship that results from obedience and the hardship that results from disobedience. If this was the case, then the commands would be harmful for His slaves, not a benefit.

They say that He commands with what He wishes, and they deny that there are *'ilal* (reasons, just causes) within the rulings of the *sharī'ah* that justify the rulings. These *'ilal* are based on attaining benefit and repelling harms. Some of their group reject all of the *'ilal* of the *sharī'ah* rulings, while some say that the *'ilal* are just signs and indications towards the wisdom behind the rulings, because they are suitable and appropriate for it. In addition to this, they believe it possible that a slave could derive no reward or benefit from performing an obligation in the religion, but if the *sharī'ah* brings a promise, then they believe that the slave is promised a reward, but most likely they believe that reward to only be in the Hereafter. Therefore, the performance of obligations could possibly not be of current benefit to the slave (according to the view of this group), and he will not receive any immediate blessings or pleasure; in fact, it could be harmful for him.

The belief that obedience to Allāh and His Messenger could possibly be of no benefit and not beget any blessing, pleasure, or tranquility, and could actually lead to hardship, harm, pain, and

suffering, could be the greatest cause for people to avoid performing Allāh and His Messenger's commands, and if the person was weak in their belief pertaining to the promises and threats given by Allāh, then this could be a cause for someone to leave the religion. Even if his belief in Allāh's promise is strong, then his motivation to perform the obligations could be confused between this punishment and that punishment, and if he believes that Allāh's promise is only for the Hereafter, then he will believe that there is no benefit or rectification in the *dunyā* except for those who disbelieve, spread corruption, or are disobedient.

This kind of thinking leads people away from obedience to Allāh and His Messenger, and makes the believing slave hesitant. There are two possible outcomes from such a belief:

1) The first is that the person tends towards the side of obedience, in which case he believes that for his whole life he will not experience any benefit or pleasure, but rather he will experience punishment, pain, suffering, and harm, and this is something that no one could bear patiently.

2) The second outcome is that the person tends toward disobedience sometimes or most of the time and then intends to make *tawbah* (repentance) shortly before death.

There is no doubt that even though the person who follows the first way is correct, the person who follows this second way of thinking is more intelligent and logical (given this situation) than the person who is obedient to Allāh for his whole life, because by doing this he saves himself from the punishment that the obedient person experiences in the *dunyā*, and then by making *tawbah* he removes the punishment from himself and Allāh replaces his bad deeds with good deeds. In the Hereafter, his reward may even be greater than that of the person who strove to be obedient his whole life, and even if his reward is less, his superiority over him is just the superiority between the people of differing levels in Jannah. This is the choice that most people would make in the face of enduring punishment,

misery, and tribulation for a lifetime, because no one could bear that patiently. Enduring torture for 60 or 70 years without benefit or pleasure is something that goes against the natural disposition of people.

This group makes the slaves with Allāh at the level of the employer and the employee, as if Allāh employed them for the length of their time in the *dunyā* to work on something that will not benefit them and their Lord will not compensate them until after death. This compares Allāh to an incapable and ignorant person, which is obligatory to free Allāh from; Glorified is He and High above that which the oppressors say about Him.

The Correct Statements of Ahlus-Sunnah wal-Jamâʿah Concerning *Qadr*

The truth which is obligatory to believe is that Allāh, the Glorified, sent His Messenger as a mercy to the creation, and sending the messengers and revealing the Books was a greater mercy for the creation than the sending of the rains and the growing of seedlings, even if some people experience pain due to this mercy.

Then indeed, as Qatādah and others of the Salaf (righteous predecessors) said: "Allāh does not command His slaves with the obligations of the religion for His own need, nor does He forbid them from the religion's prohibitions; rather, he orders them to do that which will bring them rectification and forbids them from that which will bring them harm."

Abū Dharr reported in the *ḥadīth* from the Prophet ﷺ:

يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلاَ تَظَالَمُوا يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلاَّ مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلاَّ مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ يَا عِبَادِي

كُلُّكُمْ عَارٍ إِلاَّ مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلاَّ كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ.

O My slaves, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. My slaves, all of you are misguided except those whom I guide to the Right Path, so seek guidance from Me so that I may direct you to the Right Path. O My slaves, all of you are hungry except those whom I feed, so seek your sustenance from Me so that I may give that to you. O My slaves, all of you are naked except those to whom I provide garments, so seek your clothes from Me so that I should clothe you. O My slaves, you commit error night and day and I am there to pardon your sins, so seek forgiveness from Me so that I should grant you pardon. O My slaves, you can neither do Me any harm nor can you benefit Me. O My slaves, even if the first among you and the last among you and all of mankind and *jinn*, all had the heart of the most pious man, it would not add to My power. O My slaves, even if the first among you and the last among you and all of mankind and *jinn* all had the heart of the most wicked man, it would cause no loss to My power. O My slaves, even if the first among you and the last among you and all of mankind and *jinn* were to stand in one place and ask Me for something and I

gave each person what he asked for, it would not in any way cause any loss to Me except that which is caused to the ocean by dipping a needle in it. O My slaves, I record your actions, then I reward you. So whoever finds good, then let him praise Allāh, and whoever finds anything other than good, then let him not blame anyone but himself.[10]

And Allāh, the Most High, said describing the Prophet:

﴿ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ﴾

He enjoins upon them what is right and forbids them from what is wrong and makes lawful for them the good things and prohibits for them the evil, and relieves them of their burden and the shackles which were upon them.

[Sūrah al-A'rāf 7:157]

And He, the Most High, said when He mentioned *wuḍū'*:

﴿ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾

Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His favor on you that you may be thankful.

[Sūrah al-Mā'idah 5:6]

So He informed us that He does not want His commands to place us in difficulty, and the phrasing in the verse suggests that the negation of difficulty is general to every kind of difficulty, and He informed us that He only intends to purify us and complete His blessings upon us.

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[10] Reported by Muslim (4/1994).

And He, the Most High, said in another verse:

﴿ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ﴾

And strive hard in Allāh's cause as you ought to strive (with sincerity and with all your efforts, that His name should be superior). He has chosen you (to convey His message of Islamic monotheism to mankind by inviting them to His religion, Islām), and has not laid upon you in religion any hardship; it is the religion of your father Ibrāhīm.

[Sūrah al-Ḥajj 22:78]

Indeed, He clearly tells us in this verse that the religion does not create difficulty for us, and He negates this difficulty emphatically and comprehensively; therefore, whoever believes that there is even an atom of difficulty in Allāh's commands has disbelieved in Allāh and His Messenger. Hence, what about the one who believes that the thing which Allāh commands could be a source of corruption and harm instead of benefit and rectification for us?! Indeed, whatever hardship one experiences from the religion does not come from Allāh and His Messenger's commands, but rather the difficulty arises from *nifāq* (hypocrisy), as Allāh, the Most High, said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

But no, by your Lord, they can have no faith, until they make you (O Muḥammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

[Sūrah an-Nisā' 4:65]

And Allāh, the Most High, said after the command to fulfill the fast:

﴿ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ﴾

Allāh intends for you ease and does not intend for you hardship.

[Sūrah al-Baqarah 2:185]

Therefore, if Allāh does not want the things He commands us with to be a hardship upon us, then how could He want harm and corruption to befall us if we obey His commands?

Îmân & Obedience are Better for the Slave in the *Dunyâ* & the Hereafter than Disbelief & Disobedience

Allāh tells us that *īmān* and obedience are better for the slave than disbelief and disobedience in the *dunyā* and the Hereafter. A person, due to his ignorance, may think that disbelief and disobedience are better for him in the *dunyā*, as those who possess ignorance and hypocrisy say: "The obligations of the religion may not be of any benefit to the slave throughout his whole life; rather, that is found in the things that are forbidden." Allāh, the Most High, said:

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴾

Fighting (for Allāh's cause) is ordained for you (Muslims) though you may dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.

[Sūrah al-Baqarah 2:216]

And He, the Most High, said about those who follow the *shayāṭīn*:

﴿ وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴾

They followed what the *shayāṭīn* (devils) gave out (falsely of the magic) in the lifetime of Sulaymān. Sulaymān did not disbelieve, but the *shayāṭīn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's leave. And they learn that which harms them and profits them not. And indeed, they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.

[Sūrah al-Baqarah 2:102]

He informs us here that they know that their deeds will not benefit them after death. In fact, they know that they have no portion of

the Hereafter, and they only seek the benefit that their deeds may bring in the *dunyā*. This is known as worldly-wise, i.e., the kind of intelligence that allows someone to live a good life in the *dunyā*. Allāh, the Most High, said:

﴿ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا يَعْلَمُونَ ﴾

And if they had believed and guarded themselves from evil and kept their duty to Allāh, the reward would have been far better from their Lord, if they but knew!

[Sūrah al-Baqarah 2:103]

Allāh informs us that it is better for His allies that they believe and are pious; it is better for them than what they could seek from the *dunyā*, if only they knew. Hence, the good in the Hereafter, which is the attainment of benefit and the repulsion of harm, is greater than the good that can be attained in the *dunyā*. Allāh, the Most High, said:

﴿ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَاءُ ۖ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾ وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴾

Thus did We give full authority to Yūsuf in the land, to settle therein, when or where he likes. We bestow Our mercy on whom We please, and We do not allow the reward of the good-doers to be lost. And verily, the reward of the Hereafter is better for those who believe and fear Allāh and keep their duty to Him.

[Sūrah Yūsuf 12:56-57]

And He, the Most High, said:

﴿ وَمَا كَانَ قَوْلَهُمْ إِلَّا أَن قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

And they said nothing but, "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelievers." So Allāh gave them the reward of this world and the excellent reward of the Hereafter. And Allāh loves the good-doers.

[Sūrah Āli 'Imrān 3:147-148]

And He, the Most High, said about Ibrāhīm:

﴿ وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴾

And We gave him good in this world, and in the Hereafter he shall be of the righteous.

[Sūrah an-Naḥl 16:122]

Allāh, the Most High, then explained that performing the obligations that one dislikes is better than also abstaining from it in the *dunyā*. He, the Most High, said:

﴿ وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ أَوِ اخْرُجُوا مِن دِيَارِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾ وَإِذًا لَّآتَيْنَاهُم مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَاهُمْ صِرَاطًا مُّسْتَقِيمًا ﴾

And if We had ordered them (saying), "Kill yourselves (i.e., the innocent ones kill the guilty

ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them and would have strengthened their (faith); and indeed, We should then have bestowed upon them a great reward from Ourselves. And indeed, We should have guided them to a straight way.

[Sūrah an-Nisā' 4:66-68]

In this context, He, the Most High, also said:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴾

Have you seen those (hypocrites) who claim that they believe in what has been sent down to you and what was sent down before you, and they wish to go for judgment (in their disputes) to the *ṭāghūt* (false judges, etc.) while they have been ordered to reject them. But the Shayṭān wishes to lead them far astray.

[Sūrah an-Nisā' 4:60]

These are the hypocrites from among the People of the Book.

The *mushrikūn* resemble those who discard the Book of Allāh as if they don't know that *"they followed what the shayāṭīn (devils) gave out (falsely of the magic) in the lifetime of Sulaymān"* [Sūrah al-Baqarah 2:102]. Indeed, they abandoned the Book of Allāh to follow superstitions, false deities, magic, and the Shayṭān. This is the situation of those given a portion of the Book who believe in superstition and *ṭāghūt*, and those who pretend to believe in Allāh and His messengers yet seek their judgments from *ṭāghūt*.

A *ṭāghūt* is any person, *jinn*, or idol aggrandized and self-aggrandized without obedience to Allāh and His Messenger.

This is the situation of many of the *fuqahā'* (Islamic jurists), the *mutakallimīn,* and others from this *ummah* who imitate the Jews and possess some hypocrisy, those who oppose the Book of Allāh and the Sunnah of His Messenger ﷺ with superstitions and false deities, and those who judge by other than the Book of Allāh and the Sunnah of His Messenger ﷺ. And He, the Most High, said:

﴿ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ﴿٦١﴾ فَكَيْفَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴾

And when it is said to them, "Come to what Allāh has revealed and to the Messenger," you see the hypocrites turning away from you (Muḥammad ﷺ) in aversion. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, "We meant no more than to do good and achieve success!"

[Sūrah an-Nisā' 4:61-62]

Meaning that they only intended by their actions to withdraw from obedience to Allāh and His Messenger and instead follow the false deities that they follow in order to attain a benefit for themselves and to repel a harm, such as seeking knowledge and its application, as is the case with some of the *mutakallimīn*; or such as seeking different perceptions and existences, as is the case with some of the *muta'abbidah*; or such as those who seek their inner and outer desires, as is the case for those who seek status or temptation.

Allāh, the Most High, said:

﴿ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴾

The Shayṭān wishes to lead them far astray.

[Sūrah an-Nisā' 4:60]

Meaning: Lead them away from their objective, which is to attain benefit and repel harm, which can only be achieved by being obedient to Allāh and His Messenger and by not following the false deities. Hence, if Allāh destines them to not achieve their objective in the *dunyā* and afflicts them with calamity due to their actions, they say, "We only intended to do good," i.e., they intended good for themselves and not hardship, "...and to be successful," i.e., to gather together the rights and general good.

Allāh, the Most High, said:

﴿ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ ﴾

They (hypocrites) are those of whom Allāh knows what is in their hearts...

[Sūrah an-Nisā' 4:63]

He knows their corrupt beliefs and desires, and their doubts.

Then He, the Most High, said:

﴿ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴾

...so turn aside from them (do not punish them) but admonish them, and speak to them an effective word to reach their inner selves.

[Sūrah an-Nisā' 4:63]

Then He, the Most High, said:

﴿ وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ

﴿ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴾

And We did not send any messenger except to be obeyed by the permission of Allāh. And if, when they wronged themselves, they had come to you (O Muḥammad), and asked forgiveness of Allāh and the Messenger had asked forgiveness for them, they would have found Allāh accepting of repentance and merciful.

[Sūrah an-Nisā' 4:64]

Therefore, Allāh invited them to repent after they committed their sins of hypocrisy. This shows the complete mercy of Allāh for His slaves. He commanded them to be obedient before they were disobedient, and then after their disobedience, He commanded them to seek forgiveness, and He was merciful with them in both situations: first He commanded them to be obedient with His mercy, then He commanded them to seek forgiveness from His mercy. Therefore, He is merciful with the believers who obey Him first and those who seek His forgiveness second.

Hence, if He is merciful with those who obey Him, and mercy necessitates uniting them with what benefits them and defending them from what harms them, then how can an obligation in the religion contain harm without any benefit?

The Meaning of Approaching the Prophet ﷺ After His Death

His saying "come to you": coming to the Prophet ﷺ when he was present is clear, like calling to him, whereas when he was absent and after his death, "coming to him" means calling to him and referring to him, as Allāh, the Most High, said:

﴿ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ ﴾

And when it is said to them, "Come to what Allāh has revealed and to the Messenger."

[Sūrah an-Nisā' 4:61]

And He, the Most High, said:

﴿ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾

And if you differ in anything among yourselves, refer it to Allāh and His Messenger.

[Sūrah an-Nisā' 4:59]

Hence it is "referring" and "coming to" what was revealed from the Book and the Sunnah, and likewise, "coming to the Messenger" for those who wrong themselves is by returning to that which he commanded, so if he returns to his commandments and he does so within the Prophet's lifetime, then he does so in obedience to him and he does so returning from disobedience to him, and likewise in his absence and death.

Seeking Allāh's forgiveness is possible in every place and time, and the Messenger seeking forgiveness also continues in his absence and after his death, because he was commanded to seek forgiveness for the believing men and women, and he is obedient to Allāh in everything He commands him to do. The repenter is within the parameters of *īmān* since disobedience reduces *īmān* and repentance increases *īmān;* therefore, he receives the Prophet's ﷺ request for forgiveness for him in accordance to his level of *īmān*.

However, in the case of people coming to the Messenger's ﷺ grave after his death saying, "Forgive me," "Ask your Lord for me this and that," "Make *du'ā'* for me," or saying in his absence, "O Messenger of Allāh ﷺ, make *du'ā'* for me," "Forgive me," "Ask your Lord this and that for me," there is no basis for this; Allāh never commanded this and neither did any of the well-known Salaf of this *ummah* from the first three generations; nor was it known among them, and even if it was just *mustaḥabb* (preferred), the Salaf would have done it and it would have been known; in fact, they would be famous for

it and it would have been reported from them.

If something like this was a way to achieve forgiveness of sins and to attain one's needs, then the importance and reasons to do it and report it would be abundant, especially for those who were dedicated to doing good. Therefore, if it is not known that they used to do this and it is not reported from any of them, then it is clear that this was not something that was preferred or obligatory. Rather, what is reported from the Prophet ﷺ, which is affirmed, is that he forbade his grave to be made as a place of celebration, or made an object of worship, or made into a *masjid.*[11]

As for what some of the *fuqahā'* mention, such as al-'Utbah's story about a Bedouin who came to the Prophet's ﷺ grave and said, "O best of creation, Allāh says: *'And if, when they wronged themselves, they had come to you (O Muḥammad)'* [Sūrah an-Nisā' 4:64], and indeed I have come to you." Then 'Utbah saw the Prophet ﷺ in a dream and told him to give glad tidings to the Bedouin.[12] This story

[11] There are many *aḥādīth* in which the Prophet ﷺ forbade his grave being made a place of celebration, worship, or made into a *masjid*, such as:

Abū Hurayrah narrated that the Prophet ﷺ said: "Do not make your houses into graves, and do not make my grave a place of celebration. But send the prayers on me, for your prayers reach me wherever you may be." Reported by Abū Dāwūd (2/293) and Aḥmad (2/367).

'Ā'ishah and Ibn 'Abbās narrated that the Prophet ﷺ said: "May Allāh's curse be on the Jews, for they built places of worship at the graves of their prophets." Reported by al-Bukhārī (1/91) and Muslim (1/377).

Abū Hurayrah also narrated that the Prophet ﷺ said: "O Allāh! Do not make my grave an idol that is worshiped. The anger on those who took the graves of their prophets as places of worship was terrible." Reported in *Al-Muwaṭṭa'* (1/172) and *Al-Musnad* (13/86-89).

[12] Ibn Kathīr mentions this story in his *tafsīr* (explanation) of verse 64 of Sūrah an-Nisā'. He said: "A number of scholars, including Shaykh Abū Manṣūr ad-Dibāgh in his book *Ash-Shāmil* mentioned the famous story of al-'Utbah, in which he said: 'I was sitting by the Prophet's ﷺ grave and a Bedouin came and said, "*As-salāmu 'alaykum* O Messenger of Allāh; I heard Allāh say: *'And if, when they wronged themselves, they had come to you (O Muḥammad), and asked forgiveness of Allāh and the Messenger had asked forgiveness for them, they would have found Allāh accepting of repentance and merciful.'* And indeed I have come to you seeking forgiveness for my sin and seeking your intercession with my Lord." Then he left and I fell asleep and I saw the Prophet ﷺ in my dream, and he said: "O 'Utbah, the Bedouin was right, so give him glad tidings that

and others like it about the Prophet's grave and the graves of many of the righteous are just for those who are weak in their *īmān* and are ignorant of the greatness of the Messenger ﷺ and that which he commanded. But if a person such as this is unable to abstain due to his need for this kind of thing, so that his *īmān* may not become confused or hypocrisy grows within him, then he will be similar to those who were given gifts to soften their hearts during the life of the Prophet ﷺ, as he said:

أُعْطِي أَقْوَامًا لِمَا فِي قُلُوبِهِمْ مِنَ الْجَزَعِ وَالْهَلَعِ، وَأَكِلُ أَقْوَامًا إِلَى مَا جَعَلَ اللَّهُ فِي قُلُوبِهِمْ مِنَ الْغِنَى وَالْخَيْرِ.

I give to some people because of the impatience and discontent present in their hearts, and leave other people because of the content and goodness Allāh has bestowed on them.[13]

It was *makrūh* (disliked) for them to take the money. Their need for the money was like the need some people have for the kind of stories mentioned previously.

As for what is legislated which is present in the Sunnah, then it is the *du'ā'* of the Muslim to his Lord, with the intercession of the Prophet ﷺ, not his *du'ā'* in his absence or after his death, as in the *ḥadīth* reported by at-Tirmidhī (who declared it authentic), in which the Prophet ﷺ taught a man to say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ، نَبِيِّ الرَّحْمَةِ، يا محمد يا نبي الله، إِنِّي أَتَوَسَّلُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِيَقْضِيها، اللَّهُمَّ

Allāh has forgiven him."'"

[13] Al-Bukhārī reported this *ḥadīth* on the authority of 'Amr bin Taghlib: "Some property was given to the Prophet ﷺ and he gave it to some people and withheld it from some others. Then he came to know that those who were left out were upset, so the Prophet said, 'I give to one man and do not give to another, and the one to whom I do not give is dearer to me than the one to whom I give. I give to some people because of the impatience and discontent present in their hearts, and leave other people because of the content and goodness Allāh has bestowed on them, and one of them is 'Amr bin Taghlib.' 'Amr bin Taghlib said, 'The sentence which Allāh's Messenger ﷺ said in my favor is dearer to me than a red camel.'"

شَفِّعْهُ فِيَّ.

O Allāh, I ask You and seek intercession with You by Your Prophet Muḥammad ﷺ, the Prophet of Mercy. Indeed, I seek intercession to my Lord through you concerning this need of mine so that it can be resolved; O Allāh, accept his intercession for me.[14]

Allāh, the Most High, said:

﴿ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ﴾

Who is he that can intercede with Him without His permission?

[Sūrah al-Baqarah 2:255]

And He, the Most High, said:

﴿ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ مَا لَكُم مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ﴾

You (mankind) have none besides Him as a *walī* (protector or helper etc.) or an intercessor.

[Sūrah as-Sajdah 32:4]

Then Allāh, the Most High, said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا

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[14] This *ḥadīth* is reported by Ibn Mājah (1/144) and at-Tirmidhī (10/32) on the authority of 'Uthmān bin Ḥunayf, who said that a man came to the Prophet ﷺ and said, "Supplicate to Allāh to heal me." He ﷺ said, "If you wish, I will supplicate for you, and if you wish, you can be patient, for that is better for you." He said, "Then supplicate to Him." So [the Prophet] ordered him to perform *wuḍū'* and to make his *wuḍū'* complete, and to supplicate with this supplication: "O Allāh, I ask You and turn towards You by Your Prophet Muḥammad ﷺ, the Prophet of Mercy. Indeed, I have turned to my Lord through you concerning this need of mine so that it can be resolved. O Allāh, accept his intercession for me."

﴿ تَسْلِيمًا ﴾

But no, by your Lord, they can have no faith until they make you (O Muḥammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions and accept (them) with full submission.

[Sūrah an-Nisā' 4:65]

Allāh swears by Himself that He negates *īmān* for whoever does not possess two things: making Him a judge in all that they differ upon and then not feeling any opposition within themselves regarding the judgment. This requires that there is no difficulty in Allāh's commands and prohibitions for those who follow them. Allāh's wisdom must contain commands and prohibitions, even if it also includes things that are permissible; and if the obligations and prohibitions were harmful for the slaves without any overriding pleasure, the slave would not be blameworthy for finding something that is harmful and corruptive as difficult.

The Believer Must Love What Allâh Loves, Hate What Allâh Hates, & Be Satisfied with What Allâh Destines for Him

This is why the scholars agree that it is obligatory to be satisfied with Allāh and His Messenger's commands. It is not permissible to dislike or be angered by the obligations of the religion, and to love them is obligatory, because one must hate what Allāh hates, be angered by what angers Allāh, and be pleased by what pleases Allāh.

The scholars differed, however, regarding one's satisfaction with the pain, sickness, and poverty that Allāh decrees for His slaves. Some scholars say it is obligatory, while others say it is preferred, which is the stronger opinion. Both opinions are held by Imām Aḥmad's followers and others; but as for patience, then there is no debate

that it is obligatory. Allāh said concerning the first:

﴿ وَمِنْهُم مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ۝٥٨ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴾

And among them are some who criticize you concerning the distribution of charities. If they are given from them, they approve; but if they are not given from them, at once they become angry. Would that they were content with what Allāh and His Messenger ﷺ gave them and had said, "Allāh is sufficient for us. Allāh will give us of His bounty, and His Messenger. We implore Allāh (to enrich us)."

[Sūrah at-Tawbah 9:58-59]

So from among the hypocrites were those who were angered when Allāh and His Messenger withheld gifts from them, and Allāh encouraged them to be satisfied with what Allāh and His Messenger gave them. That which Allāh and His Messenger gave them also included the things that Allāh and His Messenger permitted, excluding the things that He prohibited, and that also includes the things that are generally permissible, that which He obligated and that which He loves.

Allāh made it an obligation for the one experiencing hardship to be patient, and this is something beloved to Him. Likewise, He also made it an obligation for the one who is blessed to be thankful, and this is also something loved by Him. Therefore, both patience and gratitude must be loved and acted upon. This means that whatever is destined for a believer—whether it is good or bad—if accompanied by gratitude or patience, then it is good for him, as the Prophet ﷺ said:

لا يقضي الله للمؤمن قضاء إلا كان خيرا له، وليس ذلك لأحد إلا للمؤمن: إن أصابته سراء شكر فكان خيراً له، وإن أصابته ضراء صبر فكان خيراً له.

Everything that Allāh decrees for the believer is good for him, and this applies only to a believer. If he is blessed with prosperity, he expresses gratitude and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him.[15]

If it is good, then the good is benefit and advantage which contains blessings and enjoyment.

Therefore, every destiny written for the slave, if he deals with it with obedience to Allāh and His Messenger, then it is good for him, and it is only bad for someone who deals with it with disobedience to Allāh and His Messenger; so it is in accordance with one's intention.

All Actions Arise Out of Desire & Choice

Every movement in the universe is either voluntary, natural, or forced, and natural and forced movements are branches of voluntary movement. Therefore, every movement arises from desire and choice. This invalidates the attribution of the creation of beings to the natural workings of the body, such as attributing the creation of a fetus in the womb to nature, or attributing the creation of plants to nature, because nature was not the catalyst for this movement of the body and its change from its original state, unless it is changed from its natural state by an external force, such as combining substances by mixing and blending them. They change from their state or situation to a different state and then once that is achieved and there is no longer a force being applied, they return to their natural state, and this is the state of rest or a state of existence that

[15] Reported by al-Bukhārī and Muslim.

negates movement, because the movement that occurred opposed the natural state, which is inactivity. Hence, it is clear that attributing incidental occurrences to the nature of inanimate objects is incorrect, so then what about the fundamental occurrences?!

Desire and choice are prerequisites for life and knowledge, just as life is also a prerequisite for knowledge and desire; rather, desire and action, as 'Uthmān bin Sa'īd and others from the leaders of the Salaf affirmed.[16]

And just as movement is a prerequisite for desire and life, then likewise life is a prerequisite for movement and desire. This is why the greatest verse in the Qur'ān is:

﴿ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

Allāh! *Lā ilāha illā Huwa* (none has the right to be worshiped but He), the Ever Living, the One

[16] Ibn Taymiyyah said in his book *Al-Istiqāmah* (1/70-71): "And likewise, the word *al-ḥarakah* (movement) was affirmed by groups from Ahlus-Sunnah wal-Ḥadīth, which Ḥarb bin Ismā'īl al-Karmānī in *As-Sunnah* said, which he related to the scholars he had studied under. And likewise, this was mentioned by 'Uthmān bin Sa'īd ad-Dārimī in his refutation of Bishr al-Marīsī, and he mentioned that this is the methodology of Ahlus-Sunnah. Ad-Dārimī says in his book: 'Al-Imām ad-Dārimī 'Uthmān bin Sa'īd refuted Bishr al-Marīsī the Stubborn: "As for your claim that 'al-Qayyūm' means that He (Allāh) does not descend from His station and He does not move, this kind of *tafsīr* is not accepted without an authentic narration from the Messenger of Allāh or some of His Ṣaḥābah or Tābi'īn (generation after the Ṣaḥābah). Because al-Ḥayy al-Qayyūm does as He wills, moves if He wills, descends and raises if He wills, pulls back or stretches out His Hand, and stands or sits if He wills, because the difference between the living and the dead is movement. Everything that moves is, without a doubt, a living being, and every deceased, without a doubt, doesn't move."'"

Who sustains and protects all that exists. Neither slumber nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world and what will happen to them in the Hereafter. And they will never encompass anything of His knowledge except what He wills. His *kursī* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[Sūrah al-Baqarah 2:255]

The name "al-Ḥayy" is a prerequisite for all His characteristics and actions and is among the greatest of mental proofs for the establishment and confirmation of the perfect qualities, such as knowledge, speech, hearing, sight, and others; it necessitates their establishment and negates their opposites.

07

The Basis for Allegiance is Love & the Basis for Enmity is Hatred

Allāh, the Most High, said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ
ۘ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِم
مَّرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَائِرَةٌ ۚ
فَعَسَى اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُوا
عَلَىٰ مَا أَسَرُّوا فِي أَنفُسِهِمْ نَادِمِينَ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ آمَنُوا
أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۙ إِنَّهُمْ لَمَعَكُمْ

ۚ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴾

And you see those in whose hearts there is a disease (of hypocrisy); they hurry to their friendship, saying, "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves. And those who believe will say, "Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never afraid of the blame of the blamers. That is the grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower. Verily, your *walī* (protector or helper) is Allāh, His Messenger, and the believers—those who perform *aṣ-ṣalāh* and give *zakāh*, and they bow down (submit themselves with obedience to Allāh in prayer). And whosoever takes Allāh, His

Messenger, and those who have believed, as protectors, then the party of Allāh will be the victorious.

[Sūrah al-Mā'idah 5:51-56]

The basis of allegiance is *muḥabbah* (love) and the basis of enmity is hatred, because mutual love requires closeness and agreement, while hatred requires distance and differing. It is said that *al-muwalli* (ally) comes from the word *al-walyu*, which means closeness.[1]

Al-'aduww (enemy) comes from *al-'udawā'*, which means distance.[2] If something draws near to something else, it becomes connected with it, and if something distances itself, it becomes separated.

Allāh's allies are the opposite of His enemies: He brings them close to Himself, He is an ally to them and they are allies to Him, He loves them, He is merciful upon them, and His blessings are upon them. He is distant from His enemies and they are distanced from Him; He curses them, they are far from Him and His mercy, He angers them and He hates them, and this is the state of the allies and the enemies. Hence, the blessings are the opposite of the curse, mercy and pleasure are the opposite of anger, and anger and punishment are the opposite of enjoyment.

Allāh, the Most High, said about those who are patient:

﴿ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴾

They are those on whom are the *ṣalawāt* (i.e., blessings, etc.) (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy, and it is they who are the guided ones.

[Sūrah al-Baqarah 2:157]

[1] *Lisān al-'Arab* (an Arabic dictionary) says: "*Al-walyu*: closeness and nearness; and it is said, 'We separated after *walyu* (being close).'"

[2] *Lisān al-'Arab* says: "*Al-'udawā'* means a distant home, and *al-'adā'* means distance, for example: 'Their '*udawā'* became long,' i.e., 'They became distant and separated.'"

And He, the Most High, said about the *munāfiqīn* (hypocrites):

﴿ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴾

For them is a disgraceful torment, and the anger of Allāh is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination.

[Sūrah al-Fatḥ 48:6]

And He, the Most High, said about those who strive for His cause:

﴿ يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴾

Their Lord gives them glad tidings of a mercy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

[Sūrah at-Tawbah 9:21]

And He, the Most High, said about the one who kills a believer intentionally:

﴿ فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴾

His recompense is Hell to abide therein, and the wrath and the curse of Allāh are upon him, and a great punishment is prepared for him.

[Sūrah an-Nisā' 4:93]

The husband who accuses his wife of adultery says:

﴿ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِن كَانَ مِنَ الْكَاذِبِينَ ﴾

May the curse of Allāh be upon him if he be of those who tell a lie (against her).

[Sūrah an-Nūr 24:7]

And this is in the case of slander.

And indeed, Allāh, the Most High, said:

﴿ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴾

Verily, those who accuse chaste women who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment.

[Sūrah an-Nūr 24:23]

And the woman whose husband accused her of adultery says:

﴿ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ ﴾

May the wrath of Allāh be upon her if he (her husband) speaks the truth.

[Sūrah an-Nūr 24:9]

Because if he is telling the truth, then she is an adulterer and she is deserving of Allāh's anger, which is the opposite of mercy, and this is why He, the Most High, said:

﴿ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴾

The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe

in Allāh and the Last Day. And let a party of the believers witness their punishment.

[Sūrah an-Nūr 24:2]

So He forbade that they be treated with mercy in Allāh's religion.

The believer is protective of his honor and Allāh is also protective of his honor, but Allāh's protectiveness of His honor is greater, as is reported in detail in *Ṣaḥīḥ al-Bukhārī* from the Prophet ﷺ from more than one narration; he said:

لاَ أَحَدَ أَغْيَرُ مِنَ اللَّهِ وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ.

There is none with more *ghīrah* (protective of one's honor) than Allāh, and due to this He prohibited the lewd sins (fornication), that which is apparent of them and that which is hidden.[3]

And in some authentic *aḥādīth*:

وَاللَّهِ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ.

By Allāh! There is none who has more *ghīrah* than Allāh, as He has forbidden His slaves, male or female, from committing adultery.[4]

إِنَّ اللهَ يغار، وغَيْرَتُهُ أَنْ يَأْتِيَ العبد ما حرَّم عَلَيه.

Indeed, Allāh is protective of His honor, and His *ghīrah* is that the slave performs something from which He had forbidden him.[5]

Al-ghīrah is the hatred and anger for the thing of which a person has *ghīrah*. So even though *zinā* comes from a source of desire and

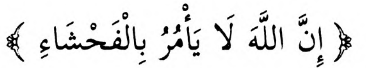
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[3] Reported by al-Bukhārī (6/57), at-Tirmidhī (5/200-201), and others. The wording here is from at-Tirmidhī.

[4] Reported by al-Bukhārī (7/35) on the authority of 'Ā'ishah. This *ḥadīth* is part of a much longer *ḥadīth* that starts with: "In the lifetime of the Messenger of Allāh ﷺ, the sun eclipsed, so he led the people in prayer...Then he delivered the *khuṭbah* (sermon), and after praising and glorifying Allāh, he said, 'The sun and the moon are two of Allāh's signs'...then he said, 'O follower of Muḥammad, by Allāh! There is none who has more *ghīrah* than Allāh...'"

[5] Reported by al-Bukhārī (7/35), Muslim (4/2114), and others.

love from the two people, or one of the two people, it is opposed by the necessity of a person holding themselves above committing such lewd acts, and by piety and reserve from committing any forbidden act. Allāh commanded that there should not be any pity for someone receiving their prescribed punishment, so He forbade us from pity that would cause us to lessen the punishment against them so that there would not be any love for that action. This is the reason He states that He has no love for that action. He, the Most High, said:



Indeed, Allāh does not command immorality.

[Sūrah al-A'rāf 7:28]

And that which Allāh does not order on an obligatory level or a preferred level, He does not love. Lūṭ عليه السلام said:

﴿ قَالَ إِنِّي لِعَمَلِكُم مِّنَ الْقَالِينَ ﴾

He said, "I am, indeed, of those who disapprove with severe anger and fury of your action (of sodomy)."

[Sūrah ash-Shu'arā' 26:168]

Qilā (the word used by the prophet Lūṭ in the verse) means hatred of it and disassociation of oneself from it, and the prophets are the allies of Allāh; they love what Allāh loves and hate what He hates. It is also said that *qilā* is the most extreme form of hate, so Allāh hates that, and He hates everything that He has prohibited; likewise, He loves everything that He commands. In fact, *al-ghīrah* is a prerequisite for the hate, because if a person has *ghīrah* for anything, he will hate that thing, but a person does not experience feelings of *ghīrah* for everything that he hates. Therefore, *ghīrah* is a stronger, more arousing emotion.

There is no doubt that a cheating married woman is deserving of this anger for two reasons: because of the forbidden nature of *zinā*, and

because by doing that she has also transgressed against her husband and corrupted his bloodline. This is why, if the husband accuses his wife of cheating without the necessary four witnesses,[6] then he asks Allāh to curse her (if he is right and she is lying), as that is his right. If he is telling the truth, he has been oppressed, and the harm that results from her *zinā* is something that Allāh's *sharī'ah* should defend against. Just as the person slandered by accusations of *zinā* has the right to demand the punishment of *qadf*[7] to be exacted on the slanderer who has oppressed that person's honor, likewise the husband has the right to demand the punishment for fornication for the one who has oppressed and transgressed against him. As the Prophet ﷺ said about the man's right over his wife:

أن لا يوطئن فرشكم من تكرهون.

That she does not permit anyone that you dislike on your bed.[8]

Because of this, the man can accuse his wife if he knows she is committing *zinā*. In this case, *qadf* is permissible, or it is an obligation if he needs to reject the paternity of a child from his wife. This is established by one of the following: either she admits to the *zinā*, in which case the punishment is carried out against her and his right is fulfilled and she is cleansed from that action, and here punish-

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[6] In the *sharī'ah*, it is not permissible to accuse someone of *zinā* unless one has four witnesses to attest to actually seeing the act of intercourse. If a person does this without the necessary four witnesses, then he is given lashes and his testimony is not accepted. Allāh said in Sūrah an-Nūr, verse 4: *"And those who accuse chaste women, and produce not four witnesses, flog them with 80 lashes, and reject their testimony forever; they indeed are the fāsiqūn (liars, rebellious, disobedient to Allāh)."*

However, Allāh made an exception for the husband or wife who accuses his or her spouse. In this case, if he or she is unable to provide four witnesses to the act, then they swear by Allāh that they are telling the truth four times and the fifth time they ask Allāh to curse them if they are lying. Then the accused spouse will swear by Allāh four times that the accusing spouse is lying and the fifth time he or she invokes Allāh's wrath to be upon themselves if their spouse is telling the truth about them. This is all prescribed in the Qur'ān (Sūrah an-Nūr 24:4-9).

[7] To accuse someone of *zinā* without four witnesses to the *zinā*. The one who does this receives 80 lashes and his testimony is not accepted.

[8] Reported by at-Tirmidhī (2/415), Ibn Mājah (1/594), and others. At-Tirmidhī said, "This *ḥadīth* is *ḥasan ṣaḥīḥ* (good authentic)."

ment in the Hereafter is expiated; or she invites Allāh's wrath and punishment in the Hereafter, which is a much greater punishment than what would be received in the *dunyā*. Also, the husband is oppressed, and the person who is oppressed either takes back their right in the *dunyā* or the Hereafter. Allāh, the Most High, said:

﴿ لَّا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَن ظُلِمَ ﴾

Allāh does not like that the evil should be uttered in public except by him who has been wronged.

[Sūrah an-Nisā' 4:148]

Besides the husband, no one else has the right to lie with the wife, and therefore no one else has the right to publicly accuse a woman or to do the *li'ān,*[9] because unlike the husband, he does not have a need for that nor is he oppressed regarding her bed. However, *fāḥishah*[10] can also cause oppression for other than the husband, but that does not require *al-li'ān*, such as causing shame and disgrace for the family; and this can occur with just the prerequisites that lead to *fāḥishah.*

If the *fāḥishah* is not evident by way of self-admittance or proofs, then the consequences that will arise from that will be sufficient to compensate for the truth, such as being alone with the opposite sex, looking at the opposite sex with desire, or one of the other reasons that lead to *zinā* that Allāh forbade, and this is the beauty of the *sharī'ah.*

Additionally, the *fāḥishah* that occurs between the two fornicators often results in the oppression of others, because when two people fall into a corrupt love and desire that will drive them to collude with one another to achieve their goals, they help one another in ways that oppress the people around them. This causes enmity and oppression of others due to their participation in lewd acts and their

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[9] The aforementioned process wherein the husband and wife invite Allāh's curse and anger if they are lying.

[10] Lewd acts, fornication, adultery, etc.

cooperation with one another oppressing others. This is a common occurrence with those who engage the company of those women and young men who prostitute themselves; they honor them with gifts, support, and help them in a manner that results in the neglect of the rights of others and causes enmity to come between them and the people close to them. Also, a person's love for their boyfriend (or girlfriend) could lead one to take people's money illegally to give to him, and leads one to neglect people's rights and break off the ties of kinship because of that person, because it is not possible to combine between the two. It also leads to aiding one another with enmity.

In summary, love requires the lover to be in accordance with the one who is loved. If the love is corrupt, then Allāh will not love it or be pleased with it. If the harm of the relationship does not affect others, then their punishment is Allāh's right; but most of the time, in fact, it is inevitable that the harm will extend beyond themselves to other people, because both people involved have responsibilities to other people and are forbidden from having enmity towards them, so if the two of them love each other and collude with one another, they will be unable to fulfill their responsibilities and they will need to transgress against others.

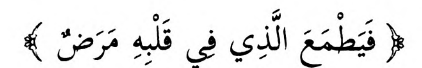
And no one should pay attention to what some people say: "If a person does *zinā*, then the sin is specific to that person alone and is not oppression of anyone else," because that is only in individual *fāḥishah*, like individual *zinā*, which is not connected to the rights of others; as for the *zinā* of a spouse, then there is agreement that this involves the oppression of others, as we have explained.

Corrupt *muḥabbah* (love) and *'ishq* (passion) can be a greater harm than committing *zinā* once, because if a man commits *zinā* once or twice, then he achieves his objective, and likewise a woman; then it can either be for a payment from one to the other or without payment, and it could involve the oppression of others.

But as for *al-muḥabbah* and *al-'ishq*, then they usually cause enmity

and hatred for others, because *muḥabbah* makes one spend money and do things for the person who is loved, which leads to others being prevented from the same treatment and causes bad feelings towards that person. The loved one is taken care of and protected from harm, which means the rights of others are neglected and are treated with enmity. Don't you see that if a man loves someone other than his wife, or if a woman loves other than her husband, they will fall short in their duties to one another and transgress against one another? In fact, if a man loves a woman or a young man, he falls short in his responsibilities towards his family and friends and he oppresses them, just as others oppress them because of him.

This is besides Allāh's right, which requires a severe punishment, even if the man is able to perform his obligations and leaves the oppression as much as possible. However, this is what you would expect from such an action and this is a cause for its occurrence, and it is one of the things that cause a man to become bewildered and wavering, and to drift between right and wrong. This is a great sickness, as Allāh, the Most High, mentioned:



Lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire.

[Sūrah al-Aḥzāb 33:32]

In terms of the oppression that they cause themselves and their partners, then that is obvious, but it is an oppression from their own selves; they are at the same time the oppressors and the oppressed. But those whom they oppress, then they are oppressed against their will or satisfaction.

In addition, this invalid love leads to the kind of oppression of one another (i.e., the fornicators) that includes death, unjust torment, one partner preventing the other from connecting with the people, or preventing them from doing what they choose as a rectification, etc. Hence, *zinā* contains all of these hardships and worse, and all

that oppression from themselves originates from corrupt *muḥabbah.*

He, the Glorified, commanded that mercy is not given to those who should be punished for *zinā* because compassion and mercy is supposed to benefit the object of the mercy and repel harm from him. If one is merciful to someone due to the desire and love in their hearts, and refrains from punishing the fornicators, then that will bring about harm and repel benefit for them, because that is a disease in their hearts. The sick person who craves what harms them is not cured by giving them what they desire; rather, their cure is restraint, even if it is painful, and providing the sick person with something beneficial and replacing the harmful thing with what is prescribed and does no harm.

This is the way of the people of corrupt desires—if their hearts catch fire with desire, then mercy and compassion will only make it stronger, and neglecting their punishment only increases their affliction and torment, and the heat in their hearts is like that of the heat of someone with a fever, and when the fever becomes stronger, the person's sickness gets worse or changes to an even worse disease.

This is the state of the people of desires; instead, you defend against those desires with their opposite, by prohibiting their causes, and by facing it with the painful punishment that removes it from the heart; as is said:

Indeed, I witnessed the love in the heart and the pain;
If they combine, the love quickly goes away.

If *muḥabbah* and desire achieve something that creates more pain than enjoyment, the soul refrains from it. Likewise, if its opposite attains something enjoyable and better, the soul becomes irritated. Hence, the enjoyment is abandoned for whatever outweighs it, whether it is enjoyment or pain, just as pain is likely if overcome by either pleasure or pain. If they are both equal, so neither overcomes the other, then the situation remains as it was with equal positives

and negatives. The possibility of experiencing pain or missing out on pleasure—even if it involves some bitterness—will repel what is expected to be more bitter or [cause one to] seek to obtain whatever is more likely to be sweet.

However, this is from the inescapable love and trials of Banī Ādam, and it is in opposition to the desires, so nobody's benefit could ever be established without that—neither benefits of the *dunyā* nor of the Hereafter, as Ibrāhīm al-Ḥarbī said: "The intellectuals of every nation agree that pleasure cannot be attained through pleasure; patience is required in every situation." Allāh, the Most High, said:

﴿ وَالْعَصْرِ ۝١ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴾

By *al-'aṣr* (the time). Verily! Man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth.

[Sūrah al-'Aṣr 103:1-3]

So there must be mutual reminders to be both upon the truth and to remain patient, because the people of corruption and falsehood are patient upon their falsehood, but the believers recommend one another to both the truth and patience. The people of corruption and falsehood only recommend one another to be patient upon their falsehood, as Allāh mentioned that they say:

﴿ أَنِ امْشُوا وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ ۖ إِنَّ هَٰذَا لَشَيْءٌ يُرَادُ ﴾

"Go on, and remain constant to your *ālihah* (gods)! Verily, this is a thing designed (against you)!"

[Sūrah Ṣād 38:6]

Recommending and persevering upon the truth without patience is like those who say, "We believe in Allāh," but if any of them are afflicted with a difficulty for Allāh's sake, they see their test as Allāh's punishment; and [it is like] those who worship Allāh on a knife's

edge, so if they are blessed with some good they are at peace with Him, but if they are afflicted with a tribulation, the loss of this life and the Hereafter fall upon his face.

Recommending patience without the truth is like those who said, *"Go on, and remain constant to your ālihah (gods)! Verily, this is a thing designed (against you)!"* [Sūrah Ṣād 38:6], and both situations lead to loss, and the only thing that can save from this loss is for the believers to believe, act righteously, and recommend one another to truth and patience. This exists within every person who removed themselves from the people of corrupt desires, the people of doubts, the people of sin, and the people of innovation.

What we previously mentioned regarding the corrupt love between people that causes them to oppress themselves and others relates to every form of love that is hated by Allāh, such as the love of idols and partners associated with Him. Allāh, the Most High, said:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾

And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe love Allāh more (than anything else).

[Sūrah al-Baqarah 2:165]

And He, the Most High, said:

﴿ وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ﴾

And their hearts absorbed (the worship of) the calf because of their disbelief.

[Sūrah al-Baqarah 2:93]

This also applies to the love the people of desires possess for lewd acts, the love of the wrongdoers, and those who speak about Allāh concerning what they do not know, because love creates cooper-

ation between the couple in love and their agreement with one another. This necessitates that they hate and oppose anyone who dislikes their relationship and rebukes them. It is well known that every believer hates what Allāh hates and loves what Allāh loves, and therefore they will hate any form of love that Allāh hates.

08



The Categorization of Knowledge Into Effective Knowledge & Affected Knowledge

I have written elsewhere concerning the people's differing over knowledge: Is it an affected quality that comes after the thing that is known, as defined by the people of rhetoric, or is it an effective quality that effects the thing that is known, as defined by a group among the philosophers?

The correct opinion is that knowledge is of two types: The first is knowledge that comes after the thing that is known and does not affect its state, which is purely theoretical, narrated, and experienced knowledge. This type of knowledge is knowledge of something in whose existence we had no hand, such as knowledge of the Creator, the Glorified, the Most High, His angels, Books, prophets, and the rest of His creation.

The second type is knowledge of something that we had an effect on, such as our knowledge of our voluntary actions and the benefit that is attained and the harm that is repelled by them.

Both categories relate to Allāh's knowledge because He knows Himself and also knows His creation. The first is knowledge of something in existence and the second is knowledge of an objective.

However, the knowledge of something that exists or is present that is unrelated to our actions may give rise to love or hatred of that thing. Therefore, knowledge of that thing becomes a cause for our actions in relation to it, so this affected knowledge is also effective from this perspective, and our knowledge of the good and bad deeds of others is another example of this.

The Lord's Knowledge of His Slave's Righteous & Wicked Actions Necessitates His Love for the Good Deeds & Hate for the Bad Deeds

The Lord's knowledge of His slave's good and bad deeds also necessitates His love for good deeds and hatred for bad deeds. Knowledge of the intention behind our actions, even if it has an effect on the thing that is known about and is a reason for its occurrence, is not attained until after one knows about preexisting affairs obligated intentionally or voluntarily for those actions, because a voluntary action follows the desire, and the desire follows the object of the desire. Therefore, one must visualize the thing that is intended or wanted before intending to do the act that will cause that thing to happen, as they say: "The last idea is the start of the work," and this is called the teleological or final cause. So one must visualize the thing that is wanted, and the enjoyment that comes from that action should bring about a benefit and repel a harm. Enjoyment is conditional upon one experiencing something enjoyable. People do not begin to seek something enjoyable without having tried it first and then loving it, enjoying it, and wanting it, so that is knowledge

of something that predated the knowledge, followed by knowledge of an objective that came after that knowledge. However, the pleasure can occur first without a desire for that thing, like if a person tastes something nice that he didn't know previously, then he likes it after that; so this enjoyment is not preceded by a demand or action to obtain that thing, unlike the person who had already tried it and liked it, then began to strive to obtain it.

Therefore, you can see that both types of knowledge—effective and affected—necessitate the other, and likewise the Lord's ﷻ knowledge of Himself necessitates His knowledge of His attributes, actions, and the effects of His actions. He, the Glorified, praises Himself and His actions, and we cannot comprehend the praise for Him; rather, He is as He praises Himself. His knowledge of His actions and the effects of His actions necessitate His knowledge of Himself and His knowledge of His creation and their actions following His love and hatred, His commands and prohibitions, His knowledge of the punishments and the rewards that He bestows upon His slaves, and other things that follow His knowledge. We spoke on this topic in other places. The reason for this discussion is that this categorization of knowledge also applies to desire and love.

Desire & Love Can be Divided Into Two Types: Effective & Affected

Desire and love can also be categorized as effective, causing an effect to the object of the desire and love. Effective desire and love is the desire and love of the action, even if the object of the desire and the love is dependent on that love, affected by it, and non-existent. Some people think that this is the only type of love and desire; they say *al-irādah* and *al-muḥabbah* are only related to what is non-existent, not something present, and to something new, not old. This is the opinion of some of the groups among the people of rhetoric.

Most of these people believe that the only type of love and desire

is affected love and desire. Therefore, they believe knowledge, in reality, only relates to something that is known, dependent on the love, and is in existence, and they believe that desire only relates to the thing that is desired and dependent on the desire, such as the thing that is affected and absent.

Desire and love are also categorized as affected dependent on the object of the desire and love, which isn't affected by its existence as a matter of principle; rather, the thing that is loved and desired exists without desire, and the lover only loves and wants that thing that exists, and it is said regarding many types of that, "He desires and loves it" and other similar statements.

This type, in reality, is the basis of the first type, as we discussed regarding some of the previous principles a few years ago. We mentioned that knowledge and desire are connected primarily with something that already exists, and to connect it to something non-existent, it must be dependent on a connection with something that does exist. We mentioned that people do not like something or want it until they have experienced it or have knowledge of it, and that is accompanied with an inclination towards it and a love for it, and each of those two types are a part of one's natural inclination and disposition, knowledge, and love. Because of this, everyone is born upon the *fitrah* of Islām, which is to worship Allāh alone, and that is based on knowledge and love.

A person cannot perceive something that doesn't exist, and one can only understand something non-existent or absent in relation to something that does exist; for example, a person would imagine a mountain of rubies and an ocean of mercury. A person would use their knowledge of what a mountain is and what a ruby is and then reject the idea of the existence of that, but he wouldn't reject it until it exists virtually in his mind.

Love Follows Experience & Experience Comes from Something Present, Not Something Absent

If love arises from experiencing something with one's senses, and you can only sense something that exists, then one can only love something that exists. Also, experience or feelings will not be first except for something that exists, so likewise, love in itself cannot exist without the existence of something or the thing that is loved. If a person loves something that does not exist, then that is nothing, and whatever is nothing is not loved. If someone loves and wants the existence of something that doesn't exist or is absent, he must have experienced that thing before and enjoyed it when it was not absent, and then loved it after that, or he experienced something similar to it. And this is mentioned elsewhere.

This is not refuted by the newborn baby crying for milk, and then when he tastes milk for the first time he becomes satisfied and quiet, because before tasting the milk the baby never loved or desired milk; rather, the baby cries due to the pain of hunger, then once he tastes the milk and he enjoys it and finds that it removes the hunger pains, he starts to love and want it. This is the same for anyone who is hungry, because the hungry person doesn't want anything in particular unless he had tried it before, but he does have the desire to remove the hunger pains. Because of this, if there is available to him something he tried before or something he has never tried, then he will want to have the first one that he loves. As for the second one, then his desire for that will depend on him trying it or hearing someone else describe it, because hearing something described can lead to love and wanting, just as knowing something can, as is often said:

Sometimes the ear falls in love before the eye.

Likewise, a person may taste the flavor of love for what is similar to that thing, even if it is a small resemblance; then, likewise, that thing is not imagined until it is experienced by one of the senses or something that is similar to that in some ways. And it is also the

same for something disliked.

Things That are Absent are Unknown & Cannot be Loved or Hated Without a Type of Analogy & Comparison

Due to this, a number of examples are made to educate, motivate, and intimidate. Things that cannot be perceived or experienced by one's senses are unknown and cannot be loved or hated except by using analogy and comparison. The thing may be more complete in the sought qualities that it has in common, such as what is promised in Jannah and the Hellfire, and how the Lord describes Himself; or it can be lesser than it, such as anything that is compared with something that is better than it.

This is where the Sabian philosophers became misguided and misguided others from among the Muslims. They think that the descriptions that Allāh has told us about Jannah are figurative, to help aid understanding of the soul's place of return, and not literal. There are others from among those who reject the people of rhetoric but are also similarly misguided. Despite both groups reaching their conclusions by using the faculty of logic, they have contradictory views regarding affirming and negating (Allāh's attributes), but the two groups are similar in their misguidance concerning the attributes of the Most Venerable. They plunge into the subject of belief in Allāh and the Hereafter with misguidances that cannot be discussed sufficiently here. Every misguidance is based on some truth, because otherwise it would not propagate or cause doubt.

If desire and love can be divided into that which is followed by the object of want or desire, and that which follows the object of want or desire, then it is for it like the reason for the person doing the action, and it is for it like the reason for the person doing the action, and it is from it like the cause of the effect, and this is the basis.

If it is known that all the movements in the world arise from *muḥabbah* and *irādah*, and *muḥabbah* and *irādah* must have an object of love and desire as an effective cause, then it is known by that that there must be for every movement a deity to whom worship, desire, and love is directed. Hence, this is an evidence of the True Deity, because if there were in the heavens and the earth deities besides Allāh, they would all be in ruin, and this is not the same thing that proves His *rubūbiyyah* (lordship). And we have spoken a lot about this in many other places, because it is the most important and most noble divine knowledge.

The point of this is simply to explain that *al-irādah* (desire) is of two types just like knowledge.

And Allāh knows best.